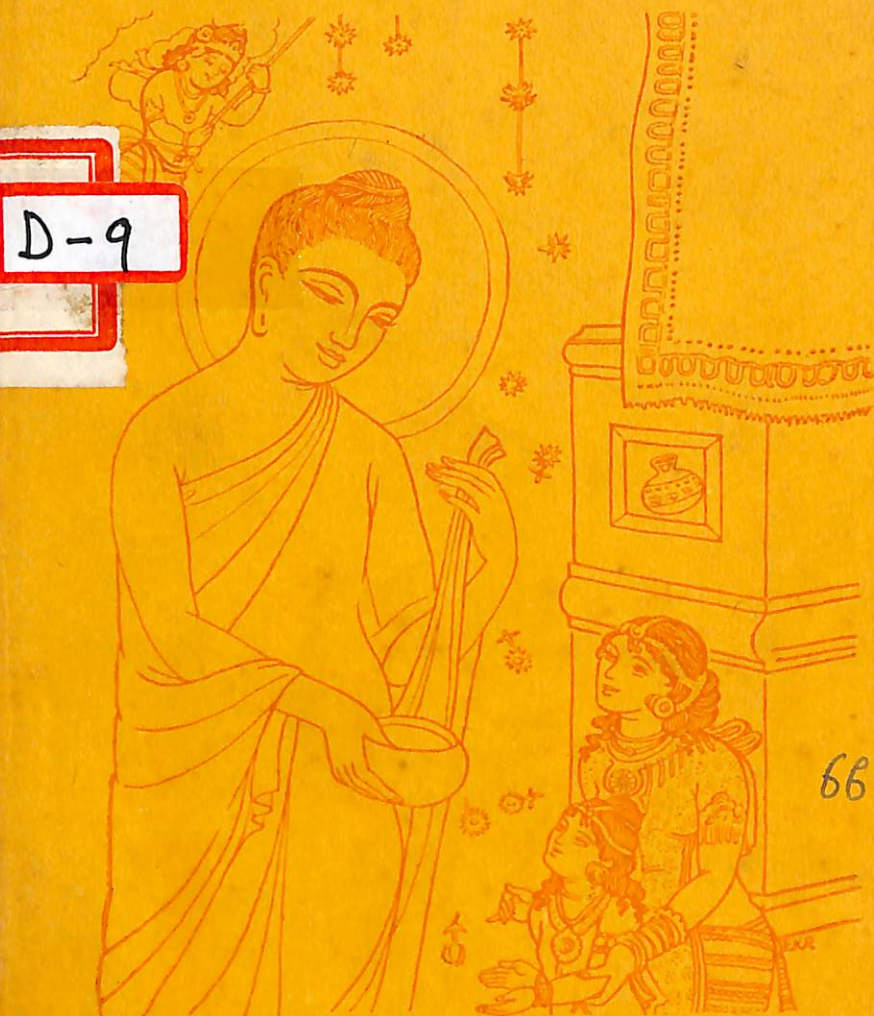
DHAMMAPADA

PALI TEXT IN DEVANAGARI WITH ENGLISH TRANSLATION



DR. C. KUNHAN RAJA

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(HOLY TEXT OF THE BUDDHISTS)

Pali Text in Sanskrit with English Translation

BY

DR. C. KUNHAN RAJA

Professor of Sanskrit, Andhra University, Waltair

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SHRI SRI PRAKASA

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THE REVERED MEMORY OF

Dr. ANNIE BESANT

FOREWORD

THERE are, I believe, two main problems that unceasingly trouble every human being: one is personal; and the other is social. The first refers to his own freedom—his longing to be free from fear of pain and death—which can be obtained only by proper introspection and self-realisation. The other deals with his yearning for the good opinion of his fellowmen, which is only possible if he has the capacity to carry on in a proper manner, in the diverse situations that life presents, bringing him, invariably and unavoidably, in contact with others. All the greatest teachers of mankind have through the ages, really only tried to instil in all that come to listen to them—whether they have spoken on abstruse subjects or common-place ones; whether they have used difficult or simple language—as to how the individual could make himself personally truly free, and how he could get along safely and comfortably with his fellowmen. The essence of all philosophy seems to be just this

that we should know how we can be at peace with ourselves, and thus be free from all the spiritual pains that assail us; and also how be at peace with others with whom as social animals, we are bound to come in contact, and thus avoid the conflicts and clashes of human existence. The *Dhammapada* also tackles with the self-same problems, and attempts to give the lead that man needs, and the solace that his heart seeks.

With simple homely illustrations and similes, the book tells us how we should conduct ourselves towards our fellowmen; how hatreds will not cease by hatred, how they will cease by love alone; how scrupulous consideration is essential for the requirements and feelings of brother-men. This is the quintessence of the wisdom of the ages begotten of the sad experience of man. Only we do not take heed and persist in pursuing—may be unconsciously, may be helplessly—our old and harmful ways. It all sounds like mere platitude, and yet it is so true; and the realisation of this alone can solve all the troubles of life. We all know it or say we know it; still we seem to feel that we are unable to follow it. The problem,

therefore, remains where it ever was; and generation after generation, we go on struggling and suffering, and ever refusing to apply the soothing balm that is always ready at hand.

Then there is the incessant personal problem of freedom from fear of sorrow and death. The first Truth is of Sorrow, said the Buddha, and taught us how we can overcome it. The *Dhammapada* tells it all over again in easy intelligible language; and it is well worth pondering over, again and yet again. It may have the needed effect even at this late hour. We may think that it is easy to say all this, but it is very difficult to follow it. A little practice and a little detachment—*abhyāsa* and *vairāgya*, as the Gitā puts it—will prove that it is not really as difficult as it looks. In fact, it is simple, and the *Dhammapada* makes it truly so.

We have reason to be grateful to our esteemed and learned friend and author Dr. C. Kunhan Raja, for having translated the *Dhammapada* in such simple language, and published the original both in Nāgari and in Roman scripts. He has indeed done me great honour in asking me to write a few

words as Foreword to his work. I am sure the book will attract a large number of readers. Its publication is very timely as we are preparing to celebrate the 2500th anniversary of the coming of Lord Buddha on our Earth, and trying to bring back His great and gentle figure once more to the land of His birth which had all but forgotten Him. May His work and life inspire us—individuals and nations alike—and His noble teachings help us all to tread the path that He had chalked out for us, so that peace and goodwill may reign supreme in this world of ours.

Raj Bhavan,
Madras SRI PRAKASA
April 15, 1956

PREFACE

I FIRST read *Pāli* with Sylvain Levi in Paris more than thirty years ago when I spent a few days there on my way back from Europe after my studies. During conversation he suggested that I may take advantage of the visit for this purpose. During these few days, we read a good number of texts, including the whole of the *Dhammapada*. Later when I was in Santiniketan and when I took charge of the Adyar Library thirty years ago, I continued my studies. But recently I have not been active in the field on account of various other pieces of work which I had undertaken. I had already read some *Avesta* with Geldner when I was in the Marburg University. After a few years of break when I was in Iran, I became Professor of Sanskrit in the Andhra University last year, and I decided to re-start my work in the field of *Pāli*. It is as a result of this study that I prepared a translation of the *Dhammapada*. The Theosophical Publishing House,

Adyar, kindly undertook to publish the translation, and so this book is being issued. I am very happy that I once more took up the study of *Pāli* in this year when the 2500th Birthday of Lord Buddha is being celebrated on a grand scale, and it is quite in the fitness of things that the translation should be published in this year. This was one of the inducements for the publishers also to accept this work. It is a privilege for me to get this book included among the publications of the Theosophical Publishing House that has many valuable works, mainly of a religious, philosophical and cultural importance, to their credit.

Soon after I took charge of the Adyar Library, Dr. Annie Besant asked me to recite the *Mahāmaṅgala Sutta* on the Full Moon Day of *Vaishakh*, in front of the Buddhist *Vihāra* in the Theosophical Society's Headquarters at Adyar. That incident is still fresh in my mind. She has shown me many kindnesses and she has encouraged me in my studies in various ways. As a mark of gratitude to her, I dedicate this work to her revered memory. Her translation of the *Bhagavadgītā* is the model which I am trying to follow in this work,

however imperfect my performance may be. It was her translation of the *Bhagavadgītā* that has brought the Light of that Sacred Text to many a home and many a seeker of Wisdom, more than any other rendering of the text into another language.

In translating the *Dhammapada*, there is one great difficulty in so far as there are many words on which scholars differ widely about their meaning and there is also considerable difference of view regarding the general purport of the passages in many cases. I have given my own rendering, after a careful study of the text with other texts of a related nature. I have also made use of the previous renderings into English and German. It is not possible for me in this edition to explain my position and to justify my choices.

This book is accepted as a Buddhistic Text. But it is not at all anti-Hindu. It is really an Indian Text. There is nothing in this text to which any orthodox Hindu can take any objection. Most of the ideas contained here are found also in Hindu Texts like the *Upaniṣads*, the *Bhagavadgītā* and the *Mahābhārata*. A close study of this text will show that there

was no quarrel between the followers of Buddha and the followers of the Vedic Path on the point of what can be accepted as codes of "good life". The differences were only in fields that do not concern the ordinary man; they relate to what the scholars have to consider and come to a conclusion. The real differences between Hinduism and Buddhism were in the matter of the nature of the Authority for Religious beliefs and in the matter of the nature of the Ultimate Reality in this world. An understanding of this unity and this harmony between the two great currents of thoughts in India, the Vedic and the Buddhistic, is sure to be productive of immense good results in the form of amity and brotherly feeling between Indians and the peoples of countries where Buddhism prevails.

The basic texts of Buddhism are brought under three collections, the *Tipiṭaka* or three baskets, and they are the *Vinaya*, the *Sutta* and the *Abhidhamma*. The *Dhammapada* comes within the *Sutta-piṭaka* as a part of the *Khuddaka Nikāya*. The verses are found woven into stories, connected with incidents in the life of Buddha; but the verses also appear as a

separate collection. Just as the *Bhagavadgītā* is an authentic presentation of the Teachings of Shri Krishna, the *Dhammapada* contains the true Teachings of Buddha, recorded by his disciples and preserved in the *Saṅgha*.

The *Dhammapada* contains practically everything that can be considered the fundamentals of good life according to Buddhism, and it must be accepted with faith and devotion like the *Bhagavadgītā* of the Hindu Religion. There is nothing sectarian in it exactly as in the case of the *Bhagavadgītā*. In the *Bhagavadgītā* it is the personality of Shri Krishna that gives the book an apparent limitation, and here also there is the name of Buddha. But no true Hindu looks into the name of the Teacher; they look only into the Teachings.

There are a few disapprovals and even some admonitions here and there in the *Dhammapada*, regarding some religious forms and religious practices: it is not the form, it is not the practice that determines the religious nature. It is the spirit, it is the state of mind. This is just what is accepted by all Hindus. And there is not a single case of disapproval or of admonition that has to

be taken as directed against Hinduism. If verses 7 to 9 in the eighth section may appear to be directed against some practices in the Hindu Religion, as falling below the level of honour done to great people, it must be remembered that the reference in verse 10 of section 26 is unmistakably to the Hindu ritual, and here the same ritual is looked upon with great honour. And the final section, which is a tenth of the whole book of 26 sections, relates to Brahmins. It may be said that they were not the Brahmins of Hinduism; yet we cannot ignore the terminology introduced, and taken along with the reference to offerings given in the fire associated with Brahmins in some places, we cannot completely dissociate the term from the Hindu Brahmins; *Samanas* and *Parivrājakas* and *Bhikkus* (terms relating to the Buddhistic Order of people who have renounced the world) are held in high honour along with Brahmins also who must be partly a community within the Hindu fold. We must keep some such facts in our mind when we speak of the conflict of Buddhism with Hinduism and the final exile of Buddhism, under the persecution of the Hindus, from the land

of its origin. There is nothing anti-Hindu in the *Dhammapada*; there are many things that are pro-Hindu, that is, Indian, in it.

I am very grateful to His Excellency Shri Sri Prakasa, the Governor of Madras, who is a great scholar in Religion and Philosophy and in matters relating to ancient civilizations, for his kind Foreword, which is a great encouragement to me in my work. He has been lavishly bestowing various kindnesses on me and has been of great help to me in my studies and in my literary activities.

I cannot think of a better agency to publish this work than the Theosophical Publishing House and I do not know how to thank them adequately for having readily accepted it for publication in their series when I made the suggestion to them. I must here record that some of my earliest literary undertakings the *Bhāmatī* in the field of *Vedānta* and the *Mānameyodaya* in the field of *Mīmāṁsā*, translated in collaboration with my late colleague S. S. Suryanarayana Sastri, were published by them.

It is always a matter of pride for any author to get his works printed at the Vasanta

Press, Adyar. They have always maintained a high standard of printing and get up, and they have done their work in an incredibly short time. The majority of my works have been printed in this Press, and I take this opportunity to thank them once again for the excellent way in which they have brought out this small volume.

The book is being issued in three sets. One set contains the text in *Devanāgarī* characters and another set contains the text in Roman characters with diacritical marks. The third set contains only the English rendering. In transliterating the text in Roman characters, I have followed the international system.

ANDHRA UNIVERSITY
Waltair C. KUNHAN RAJA
15th March, 1956

DHAMMAPADA

नमो तस्स भगवतो अरहतो सम्मासंबुद्धस्स

धम्मपदम्

१. यमकवग्गो

मनोपुब्बंगमा धम्मा मनोसेट्ठा मनोमया ।
मनसा चे पदुट्ठेन भासति वा करोति वा ।
ततो नं दुक्खमन्वेति चक्कं व वहतो पदं ॥ १ ॥

मनोपुब्बंगमा धम्मा मनोसेट्ठा मनोमया ।
मनसा चे पसन्नेन भासति वा करोति वा ।
ततो नं सुखमन्वेति छाया व अनपायिनी ॥ २ ॥

अक्कोच्छि मं अवधि मं अजिनि मं अहासि मे ।
ये तं उपनय्हन्ति वेरं तेसं न सम्मति ॥ ३ ॥

अक्कोच्छि मं अवधि मं अजिनि मं अहासि मे ।
ये तं न उपनय्हन्ति वेरं तेसूपसम्मति ॥ ४ ॥

न हि वेरेन वेरानि सम्मन्तीध कुदाचनं ।
अवेरेन च सम्मन्ति एस धम्मो सनातनो ॥ ५ ॥

परे च न विजानन्ति मयमेत्थ यमामसे ।
ये च तत्थ विजानन्ति ततो सम्मन्ति मेधगा ॥ ६ ॥

Salutation to that Lord, the Adorable, the Truly Well Enlightened.

DHAMMAPADA

I. PAIRS

Dharma (Religious Life) has mind as fore-runner, becomes noble through mind, is mind itself. If one speaks or acts with an evil mind, thereby suffering follows him as the wheel of a cart, the foot of the horse drawing it. 1

Dharma (Religious Life) has mind as fore-runner, becomes noble through mind, is mind itself. If one speaks or acts with a pure mind, thereby happiness follows him as a shadow that never deserts. 2

He abused me, he injured me, he overcame me, he deprived me: for them who entertain such thoughts, enmity does not abate. 3

He abused me, he injured me, he overcame me, he deprived me: for them who do not entertain such thoughts, enmity abates completely. 4

Enmities do not abate here at any time through enmity; and they abate through friendliness. This is the eternal *Dharma* (Law). 5

And others do not know that we must have forbearance here; and in them who know that, quarrels abate. 6

सुभानुपस्सिं विहरन्तं इन्द्रियेसु असंवुतं ।
भोजनम्हि अमत्तञ्ञुं कुसीतं हीनवीरियं ।
तं वे पसहति मारो वातो रुक्खं व दुब्बलं ॥ ७ ॥

असुभानुपस्सिं विहरन्तं इन्द्रियेसु सुसंवुतं ।
भोजनम्हि च मत्तञ्ञुं सद्धं आरद्धवीरियं ।
तं वे नप्पसहति मारो वातो सेलं व पब्बतं ॥ ८ ॥

अनिक्कसावो कासावं यो वत्थं परिदहेस्सति ।
अपेतो दमसच्चेन न सो कासावमर्हति ॥ ९ ॥

यो च वन्तकसावस्स सीलेसु सुसमाहितो ।
उपेतो दमसच्चेन स वे कासावमर्हति ॥ १० ॥

असारे सारमतिनो सारे चासारदस्सिनो ।
ते सारं नाधिगच्छन्ति मिच्छासंकप्पगोचरा ॥ ११ ॥

सारं च सारतो ञत्वा असारं च असारतो ।
ते सारं अधिगच्छन्ति सम्मासंकप्पगोचरा ॥ १२ ॥

यथा अगारं दुच्छन्नं वुट्ठि समतिविज्झति ।
एवं अभावितं चित्तं रागो समतिविज्झति ॥ १३ ॥

Who indulges in looking for pleasures, who is not controlled in his senses, who eats food without moderation, who is idle, who is devoid of vitality, him does the Tempter overcome like the wind a weak tree. 7

Who takes delight in not looking for pleasures, who is well-controlled in his senses, who eats food with moderation, who is vigilant, who develops his vitality, him does not the Tempter overcome, like the wind a rocky mountain. 8

Who, without getting rid of mental impurity, forsaken by self-control and truth, wears a yellow robe, he does not deserve the yellow robe. 9

And, who purging away his mental impurity, well disciplined in his conduct, is endowed with self-control and truth, he deserves the yellow robe. 10

Those who understand what has no essence as what has essence, and who see what has essence as what has no essence, do not earn what has essence, being victims of thoughts of illusion. 11

And knowing what has essence as what has essence and what has no essence as what has no essence, they earn what has essence, coming within the sphere of true thoughts. 12

Just as a house with a damaged roof, rain breaks through, in the same way desire breaks though a mind that is not properly trained. 13

यथा अगारं सुच्छन्नं वुट्ठि न समतिविज्झति ।
एवं सुभावितं चित्तं रागो न समतिविज्झति ॥ १४ ॥

इध सोचति पेच्च सोचति पापकारी उभयत्थ सोचति ।
सो सोचति सो विहञ्ञति दिस्वा कम्मकिलिट्ठमत्तनो ॥ १५ ॥

इध मोदति पेच्च मोदति कतपुञ्ञो उभयत्थ मोदति ।
सो मोदति सो पमोदति दिस्वा कम्मविसुद्धिमत्तनो ॥ १६ ॥

इध तप्पति पेच्च तप्पति पापकारी उभयत्थ तप्पति ।
पापं मे कतं ति तप्पति भिय्यो तप्पति दुग्गतिं गतो ॥ १७ ॥

इध नन्दति पेच्च नन्दति कतपुञ्ञो उभयत्थ नन्दति ।
पुञ्ञं मे कतं ति नन्दति भिय्यो नन्दति सुग्गतिं गतो ॥ १८ ॥

बहुं पि चे सहितं भासमानो न तक्करो होति नरो पमत्तो ।
गोपो व गावो गणयं परेसं न भागवा सामञ्ञस्स होति ॥ १९ ॥

अप्पं पि चे सहितं भासमानो धम्मस्स होति अनुधम्मचारी ।
रागं च दोसं च पहाय मोहं सम्मप्पजानो सुविमुत्तचित्तो ।
अनुपादियानो इध वा हुरं वा स भागवा सामञ्ञस्स होति ॥ २० ॥

Just as a house with a good roof, rain does not break through, in the same way desire does not break through a mind that is properly trained. 14

Here he grieves, after death he grieves; one who does sin grieves in both the places. He grieves, he is overcome, seeing the viles of his own actions. 15

Here he enjoys, after death he enjoys; one who practices virtues enjoys in both the places; he enjoys, enjoys supremely, seeing the purity of his own actions. 16

Here he suffers, after death he suffers; one who does sin suffers in both the places. He suffers that he has does sins, he suffers again reaching a miserable destiny. 17

Here he rejoices, after death he rejoices; one who practices virtues rejoices in both the places. He rejoices that he has practiced virtues, he rejoices reaching a happy destiny. 18

If one, even reciting much of scriptural passages, does not become the doer of that, being a defaulter, like a keeper of cows counting the cows of another, one does not become the partaker of reverence. 19

If one, even reciting little of scriptural passages, becomes the doer of *Dharma* (Religious Acts) according to the Rules of *Dharma* (Religious Life), avoiding desire and aversion and delusion, knowing rightly and with his mind freed, accepting nothing here or in the other region, he becomes the partaker of reverence. 20

२. अप्पमादवग्गो

अप्पमादो अमतपदं पमादो मच्चुनो पदं ।
अप्पमत्ता न मीयन्ति ये पमत्ता यथामता ॥ १ ॥

एवं विसेसतो ञत्वा अप्पमादम्हि पण्डिता ।
अप्पमादे पमोदन्ति अरियानं गोचरे रता ॥ २ ॥

ते झायिनो साततिका निच्चं दळ्हपरक्कमा ।
फुसन्ति धीरा निब्बाणं योगक्खेमं अनुत्तरं ॥ ३ ॥

उट्ठानवतो सतिमतो सुचिकम्मस्स निसम्मकारिनो ।
संयतस्स च धम्मजीविनो अप्पमत्तस्स यसोभिवड्ढति ॥ ४ ॥

उट्ठानेनप्पमादेन संयमेन दमेन च ।
दीपं कयिराथ मेधावी यं ओघो नाभिकीरति ॥ ५ ॥

पमादमनुयुञ्जन्ति बाला दुम्मेधिनो जना ।
अप्पमादं च मेधावी धनं सेट्ठं व रक्खति ॥ ६ ॥

मा पमादमनुयुञ्जेथ मा कामरतिसन्थवं ।
अप्पमत्तो हि झायन्तो पप्पोति विपुलं सुखं ॥ ७ ॥

II. NON-DEFAULT

Non-default is the path to immortality; default is the path to death. Those who do not default are not ruined; those who are defaulters are like being dead. 1

Learned men, understanding this particularly in the matter of non-default, take delight in non-default, attached to the behaviour of the honoured people. 2

Those wise people, dedicated to meditation without a break, always steady in their progression, come into contact with *Nirvana* (beatitude), with peace and plenty. 3

For one who is up on his feet, who listens to, who does pure deeds, who acts in the righteous way, who is self-controlled, who leads a *Dharma* (Religious) Life and who does not default, great becomes the glory. 4

Through being up on one's feet, through non-default, through self-control, and through discipline, an intelligent person must create an Island, which a flood will not submerge. 5

Immature people without intelligence resort to default. And an intelligent person protects non-default as his noblest wealth. 6

Do not resort to default, do not resort to association with attachment to the objects of desire. Indeed, those who engage themselves in meditation without a default, attain extensive happiness.

पमादमप्पमादेन यदा नुदति पण्डितो ।
पञ्ञापासादमारुय्ह असोको सोकिनं पजं ।
पब्बतट्ठो व भुम्मट्ठे धीरो बाले अवेक्खति ॥ ८ ॥

अप्पमत्तो पमत्तेसु सुत्तेसु बहुजागरो ।
अबलस्सं व सीघस्सो हित्वा याति सुमेधसो ॥ ९ ॥

अप्पमादेन मघवा देवानां सेट्ठतं गतो ।
अप्पमादं पसंसन्ति पमादो गरहितो सदा ॥ १० ॥

अप्पमादरतो भिक्खु पमादे भयदस्सि वा ।
संयोजनं अणुं थूलं डहं अग्गी व गच्छति ॥ ११ ॥

अप्पमादरतो भिक्खु पमादे भयदस्सि वा ।
अभब्बो परिहानाय निब्बाणस्सेव सन्तिके ॥ १२ ॥ (३२)

३: चित्तवग्गो

फन्दनं चपलं चित्त दूरक्खं दुन्निवारयं ।
उजुं करोति मेधावी उसुकारो व तेजनं ॥ १ ॥

वारिजो व थले खित्तो ओकमोकत उब्भतो ।
परिफन्दतिदं चित्तं मारधेय्यं पहातवे ॥ २ ॥

When a learned person drives away default through non-default, he climbing up the mansion of widom, looks on the immature one in suffering, himself free from suffering, wise, like one standing on a mountain looking on another standing on the ground. 8

An intelligent person who does not default among those who default, who is wide awake among those who sleep, goes leaving others behind, like a quick horse a weary horse. 9

The Lord of Heaven became the noblest among the gods through non-default. They praise non-default; default is always censured. 10

A monk, attached to non-default or seeing fear in default, proceeds like a fire, burning his fetters small and great. 11

A monk, attached to non-default or seeing fear in default, does not become destined to abandonment, remains surely in the victinity of *Nirvana* (beatitude).
12 (32)

III. THE MIND

Mind which is shaky and fickle, hard to keep, hard to control, an intelligent person makes straight as an arrow-maker the arrow. 1

As a water-animal thrown on dry ground and taken out of abode after abode, this mind shakes in order to avoid the domain of the Tempter. 2

दुन्निग्गहस्स लहुनो यत्थकामनिपातिनो ।
चित्तस्स दमथो साधु चित्तं दन्तं सुखावहं ॥ ३ ॥

सुदुद्दसं सुनिपुणं यत्थकामनिपातिनं ।
चित्तं रक्खेथ मेधावी चित्तं गुत्तं सुखावहं ॥ ४ ॥

दूरङ्गमं एकचरं असरीरं गुहासयं ।
ये चित्तं संयमेस्सन्ति मोक्खन्ति मारबन्धना ॥ ५ ॥

अनवट्ठितचित्तस्स सद्धम्मं अविजानतो ।
परिप्लवपसादस्स पञ्ञा न परिपूरति ॥ ६ ॥

अनवस्सुतचित्तस्स अनन्वाहतचेतसो ।
पुञ्ञपापपहीनस्स नत्थि जागरतो भयं ॥ ७ ॥

कुम्भूपमं कायमिमं विदित्वा नगरूपमं चित्तमिदं ठपेत्वा ।
योधेथ मारं पञ्ञायुधेन जितं च रक्खे अनिवेशनो सिया ॥ ८ ॥

अचिरं वतयं कायो पठविं अधिसेस्सति ।
छुद्धो अपेतविञ्ञाणो निरत्थं व कलिङ्गरं ॥ ९ ॥

दिसो दिसं यं तं कयिरा वेरी वा पन वेरिनं ।
मिच्छापणिहितं चित्तं पापियो नं ततो करे ॥ १० ॥

Discipline is good for the mind difficult to keep under, light, falling on this and that as it likes; a mind disciplined brings happiness. 3

An intelligent person shall guard the mind, which is difficult to see, very artful, falling on this and that as it likes; a mind guarded brings happiness. 4

Those who bring under control the mind which strays far away, wanders about all alone, without a body, hidden in the cave, are liberated from the bonds of the Tempter. 5

For a person with his mind not kept steady, not understanding the true *Dharma* (Religious Teaching), with his mental peace disturbed, wisdom does not become whole. 6

For a person whose mind does not stray out, whose thoughts are not confused, who is freed from the cares of good and bad, who is vigilant, there is no fear. 7

Knowing this body to be like a jar, establishing this mind like a castle, one shall fight the Tempter with wisdom as his weapon; and he shall guard what is conquered, shall continue without rest. 8

Alas, before long this body will have to lie on the Earth, discarded, devoid of sensation, like a log of tree without any use. 9

That which a hater may do against a hater, or again an enemy may do against an enemy, worse than that a wicked mind, directed towards illusory things, will do. 10

न तं माता पिता कयिरा अञ्ञे वापि च ञातका ।
सम्मापणिहितं चित्तं सेय्यसो नं ततो करे ॥ ११ ॥ (४३)

४. पुप्फवग्गो

को इमं पठविं विजेस्सति यमलोकं च इमं सदेवकं ।
को धम्मपदं सुदेसितं कुसलो पुप्फमिव पचेस्सति ॥ १ ॥

सेखो पठविं विजेस्सति यमलोकं च इमं सदेवकं ।
सेखो धम्मपदं सुदेसितं कुसलो पुप्फमिव पचेस्सति ॥ २ ॥

फेणूपमं कायमिमं विदित्वा मरीचिधम्मं अभिसम्बुधानो ।
छेत्वान मारस्स पपुप्फकानि अदस्सनं मच्चुराजस्स गच्छे ॥३॥

पुप्फानिहेव पचिनन्तं ब्यासत्तमनसं नरं ।
सुत्तं गामं महोघो व मच्चु आदाय गच्छति ॥ ४ ॥

पुप्फानिहेव पचिनन्तं ब्यासत्तमनसं नरं ।
अतित्तं येव कामेसु अन्तको कुरुते वसं ॥ ५ ॥

यथापि भमरो पुप्फं वण्णगन्धं अहेठयं ।
पलेति रसमादाय एवं गामे मुनी चरे ॥ ६ ॥

What the mother or the father or any of the other realtives cannot do, that a rightly directed mind can do, in a better way. 11 (43)

IV. FLOWERS

Who will win this Earth and this region of the Lord of Death, along with that of the gods? Who will secure the *Dharma* (Religious Path) that is clearly shown, like a dexterous gardener, the flower? 1

The disciple will win the Earth, and this region of the Lord of Death along with that of the gods. The disciple will secure the *Dharma* (Religious Path) clearly shown, like a dexterous gardener, the flower. 2

Knowing this body as comparable with the foam, recognising it as having the nature of a mirage, breaking into pieces the flower-arrows of the Tempter, one shall go beyond the sight of the Lord of Death. 3

Death goes away seizing a man who collects only flowers here, whose mind is distracted away, like a great flood a sleeping village. 4

Death brings under his control a man who collects only flowers here, whose mind is distracted away, without any contentment in the pleasures. 5

And just like a bee, which without doing any harm to the flower with colour and fragrance, takes the honey and runs away, so shall a monk behave in a village. 6

न परेसं विलोमानि न परेसं कताकतं।
अत्तनो व अवेक्खेय्य कतानि अकतानि च ॥ ७ ॥

यथापि रुचिरं पुप्फं वण्णवन्तं अगन्धकं।
एवं सुभासिता वाचा अफला होति अकुब्बतो ॥ ८ ॥

यथापि रुचिरं पुप्फं वण्णवन्तं सगन्धकं।
एवं सुभासिता वाचा सफला होति कुब्बतो ॥ ९ ॥

यथापि पुप्फरासिम्हा कयिरा मालागुणे बहू।
एवं जातेन मच्चेन कत्तब्बं कुसलं बहुं ॥ १० ॥

न पुप्फगन्धो पटिवातमेति न चन्दनं तगरं मल्लिका वा।
सतं च गन्धो पटिवातमेति सब्बा दिसा सप्पुरिसो पवाति ॥ ११ ॥

चन्दनं तगरं वापि उप्पलं अथ वस्सिका।
एतेसं गन्धजातानं सीलगन्धो अनुत्तरो ॥ १२ ॥

अप्पमत्तो अयं गन्धो यायं तगरचन्दनी।
यो च सीलवतं गन्धो वाति देवेसु उत्तमो ॥ १३ ॥

Not the shortcomings of others, not what is done or what is not done by others, but indeed, one shall concern himself with only what one does or does not do oneself. 7

Just like a beautiful flower having colour and also fragrance, so a speech sweetly spoken becomes fruitless for one who does not do accordingly. 8

Just like a beautiful flower having colour and also fragrance, so a speech sweetly spoken becomes fruitful for one who does accordingly. 9

Just as one makes many strings of garlands from a heap of flowers, in the same way, many beneficent acts can be done by a mortal who is born. 10

The fragrance of a flower does not go against the wind, nor that of sandal paste, of incense, of jasmine; and the fragrance of the virtuous man goes against the wind. A virtuous man wafts himself in all directions. 11

It may be sandal paste or incense; or it may be water-lily or jasmine; the fragrance of good conduct has no superior among the collections of such perfumes. 12

This fragrance which is in incense and in sandal paste is just a small thing; and that fragrance that is in people with good conduct, that wafts, as the best, among the gods. 13

तेसं संपन्नसीलानं अप्पमादविहारिनं ।
सम्मदञ्ञाविमुत्तानं मारो मग्गं न विन्दति ॥ १४ ॥

यथा संकारधानस्मिं उज्झितस्मिं महापथे ।
पदुमं तत्थ जायेथ सुचिगन्धं मनोरमं ॥ १५ ॥

एवं संकारभूतेसु अन्धभूते पुथुज्जने ।
अतिरोचति पञ्ञाय सम्मासंबुद्धसावको ॥ १६ ॥ (५९)

५. बालवग्गो

दीघा जागरतो रत्ति दीघं सन्तस्स योजनं ।
दीघो बालानं संसारो सद्धम्मं अविजानतं ॥ १ ॥

चरं चे नाधिगच्छेय्य सेय्यं सदिसमत्तनो ।
एकचरियं दळ्हं कयिरा नत्थि बाले सहायता ॥ २ ॥

पुत्ता मत्थि धनं मत्थि इति बालो विहञ्ञति ।
अत्ता हि अत्तनो नत्थि कुतो पुत्ता कुतो धनं ॥ ३ ॥

यो बालो मञ्ञति बाल्यं पण्डितो वापि तेन सो ।
बालो च पण्डितमानी स वे बालो ति वुच्चति ॥ ४ ॥

Of those who have a wealth of good conduct, who take delight in avoiding default, freed through right knowledge, the Tempter does not find out the path. 14

Just as in a dust-bin thrown away in the high-way, there can grow a lotus, with charming fragrance and attractive. 15

In the same way, among the people at large that have become blinded, having been cast away, there shines a faithful follower of the Truly Well Enlightened with his wisdom. 16 (59)

V. THE IMMATURE

Long is the night for one keeping vigil; long is the path for a weary fare-farer; long is the course of life for the immature who does not know the true *Dharma* (Religious Teaching). 1

If when one goes one cannot secure a greater or an equal mate, one shall accomplish the journey steadily all alone; there is no help from an immature mate. 2

I have sons, I have wealth: so does an immature one worry himself. If one does not have the self of one's own, whence are the sons, whence is the wealth? 3

That immature person, who understands his immaturity, to that extent is he a learned one; that immature person who considers himself a learned one, he indeed is called the immature. 4

यावजीवं पि चे बालो पण्डितं पयिरुपासति ।
न सो धम्मं विजानाति दब्बी सूपरसं यथा ॥ ५ ॥

मुहुत्तमपि चे विञ्ञू पण्डितं पयिरुपासति ।
खिप्पं धम्मं विजानाति जिह्वा सूपरसं यथा ॥ ६ ॥

चरन्ति बाला दुम्मेधा अमित्तेनेव अत्तना ।
करोन्ता पापकं कम्मं यं होति कटुकप्फलं ॥ ७ ॥

न तं कम्मं कतं साधु यं कत्वा अनुतप्पति ।
यस्स अस्सुमुखो रोदं विपाकं पटिसेवति ॥ ८ ॥

तं च कम्मं कतं साधु यं कत्वा नानुतप्पति ।
यस्स पतीतो सुमनो विपाकं पटिसेवति ॥ ९ ॥

मधु वा मञ्ञती बालो याव पापं न पच्चति ।
यदा च पच्चती पापं अथ दुःखं निगच्छति ॥ १० ॥

मासे मासे कुसग्गेन बालो भुञ्जेथ भोजनं ।
न सो संखतधम्मानं कलं अग्घति सोळसिं ॥ ११ ॥

न हि पापं कतं कम्मं सज्जु खीरं व मुच्चति ।
डहन्तं बालमन्वेति भस्मच्छन्नो व पावको ॥ १२ ॥

If an immature one attends on a learned person for his whole life, he does not understand *Dharma* (Religious Teaching), like a spoon the taste of soup. 5

If a man of understanding attends on a learned person even for a short while, soon he understands *Dharma* (Religious Teaching) like the tongue the taste of soup. 6

Immature persons with little intelligence behave towards themselves simply as towards a foe, doing evil deeds which become productive of bitter fruits. 7

That deed is not properly done, after doing which one regrets, whose outcomes he suffers weeping with tears falling on his face. 8

And that deed is done properly, after doing which one does not regret, whose outcomes he enjoys with contentment, with a good heart. 9

So long as a sin does not ripen, the immature thinks it as honey; and when the sin ripens, then the immature comes to grief. 10

Month after month, an immature person may eat his food with the tip of a *Kusa* grass; he is not worth a sixteenth part of those who have refined their *Dharmas* (Religious life). 11

Indeed, a sinful deed done does not curdle immediately like milk. Like the burning fire concealed in ashes, it chases the immature person. 12

यावदेव अनत्थाय ञत्तं बालस्स जायति ।
हन्ति बालस्स सुक्कंसं मुद्धमस्स विपातयं ॥ १३ ॥

असतं भावनमिच्छेय्य पुरेक्खारं च भिक्खुसु ।
आवासेसु च इस्सरियं पूजा परकुलेसु च ॥ १४ ॥

ममेव कत मञ्ञन्तु गिही पब्बजिता उभो ।
ममेव अतिवसा अस्सु किच्चाकिच्चेसु किस्मिचि ।
इति बालस्स संकप्पो इच्छा मानो च वड्ढति ॥ १५ ॥

अञ्ञा हि लाभूपनिसा अञ्ञा निब्बाणगामिनी ।
एवमेतं अभिञ्ञाय भिक्खु बुद्धस्स सावको ।
सक्कारं नाभिनन्देय्य विवेकमनुब्रूहये ॥ १६ ॥ (७५)

६. पण्डितवग्गो

निधीनं व पवत्तारं यं पस्से वज्जदस्सिनं ।
निग्गय्हवादिं मेधाविं तादिसं पण्डितं भजे ।
तादिसं भजमानस्स सेय्यो होति न पापियो ॥ १ ॥

As soon as the intelligence of an immature person develops for his own ruin, it destroys his bright side, bursting his head. 13

An immature person may long for a false reputation and for a front rank among the Monks, and also for abundance in the home, and honour in the homes of others. 14

A house-holder and a Holy Wanderer, both may think: "This has been done by myself; in any matters about what is to be done or what is not to be done, let it be completely within my choice."—Such is the fancy of the immature person; his wishes and his conceits grow. 15

Another is the secret of worldly gain; another is what proceeds to *Nirvana* (beatitude). Knowing it in this way, a Monk, the faithful follower of Buddha without being elated at honours, shall develop a liking for solitude. 16 (75)

VI. THE LEARNED

Such a one whom you may see, who can see what are to be avoided, like one who can divine secret treasurers, such a learned man you should resort to, who is intelligent, who speaks holding you down. For one who resorts to such a person, there will be betterment, and not evil. 1

ओवदेय्यानुसासेय्य असब्भा च निवारये ।
सतं हि सो पियो होति असतं होति अप्पियो ॥ २ ॥

न भजे पापके मित्ते न भजे पुरिसाधमे ।
भजेथ मित्ते कल्याणे भजेथ पुरिसुत्तमे ॥ ३ ॥

धम्मपीति सुखं सेति विप्पसन्नेन चेतसा ।
अरियप्पवेदिते धम्मे सदा रमति पण्डितो ॥ ४ ॥

उदकं हि नयन्ति नेत्तिका उसुकारा नमयन्ति तेजनं ।
दारुं नमयन्ति तच्छका अत्तानं दमयन्ति पण्डिता ॥ ५ ॥

सेलो यथा एकघनो वातेन न समीरति ।
एवं निन्दापसंसासु न समिञ्जन्ति पण्डिता ॥ ६ ॥

यथापि रहदो गम्भीरो विप्पसन्नो आनाविलो ।
एवं धम्मानि सुत्वाना विप्पसीदन्ति पण्डिता ॥ ७ ॥

सब्बत्थ वे सप्पुरिसा चजन्ति न कामकामा लपयन्ति सन्तो ।
सुखेन फुट्ठा अथवा दुखेन न उच्चावचं पण्डिता दस्सयन्ति ॥८॥

Admonishing, instructing, he will deter you from what is improper; he becomes lovable to the good, unliked by the bad people. 2

Do not resort to evil friends; do not resort to a lowly man; resort to a friend who is virtuous; resort to a person who is the best. 3

One who drinks *Dharma* (Religious Teachings) remains in happiness with a very pure mind; a learned man is always attached to the *Dharma* (Religious Life) instructed by the noble people. 4

Those who irrigate the fields verily lead the water where they want; an arrow-maker bends the arrow; a carpenter bends the timber; a learned man controls his self. 5

As a rock that is a single mass is not moved by the wind, in the same way, a learned man is not shaken in censure and in praise. 6

And like a deep lake, very clear and free from mud, in the same way the learned man who listens to *Dharmas* (Religious Teachings) becomes happy. 7

Verily, good people show indifference to things all around; virtuous people do not talk, seeking pleasures. Touched by happiness or by unhappiness, learned people do not show any ups and downs. 8

न अत्तहेतु न परस्स हेतु न पुत्तमिच्छे न धनं न रट्ठं ।
नयिच्छेय्य अधम्मेन समिद्धिमत्तनो स सीलवा पञ्ञवा
धम्मिको सिया ॥ ९ ॥

अप्पका ते मनुस्सेसु ये जना पारगामिनो ।
अथायं इतरा पजा तीरमेवानुधावति ॥ १० ॥

ये च खो सम्मदक्खाते धम्मे धम्मानुवत्तिनो ।
ते जना पारमेस्सन्ति मच्चुधेय्यं सुदुत्तरं ॥ ११ ॥

कण्हं धम्मं विप्पहाय सुक्कं भावेथ पण्डितो ।
ओका अनोकं आगम्म विवेके यत्थ दूरमं ॥ १२ ॥

तत्राभिरतिमिच्छेय्य हित्वा कामे अकिंचनो ।
परियोदपेय्य अत्तानं चित्तक्लेसेहि पण्डितो ॥ १३ ॥

येसं संबोधिअङ्गेसु सम्मा चित्तं सुभावितं ।
आदानपटिनिस्सग्गे अनुपादाय ये रता ।
खीणासवा जुतीमन्तो ते लोके परिनिब्बुता ॥ १४ ॥ (८९)

Not for the sake of oneself, not for the sake of others, one shall not desire for a son, nor wealth nor territory. One shall not desire one's own advancements through *Adharma* (ways contrary to Religious Teaching); he will remain with good conduct, with wisdom, follower of *Dharma* (Religious Teaching). 9

Among men few are they who have gone to the other shore; then these other people simply run about on this shore. 10

And they, lo, who follow the *Dharma* (Religious Teaching) when *Dharma* (Religious Life) has been properly explained, such people reach the other shore of the domain of Death, very hard to get across. 11

Well avoiding the dark *Dharma* (Religious Teaching), a learned person shall honour the bright one, coming from the home to beyond the home, in solitude where it is difficult to be happy. 12

There one shall strive to find happiness; leaving off all pleasures, owning nothing, the learned person shall purge himself of all the mental afflictions. 13

Those whose minds have been well established in the factors of right understanding, who take delight in abstaining from receiving, accepting nothing, whose sins are faded, shining in lustre, such people are the fully liberated in the world. 14 (89)

७. अर्हन्तवग्गो

गतद्धिनो विसोकस्स विप्पमुत्तस्स सब्बधि।
सब्बगन्थप्पहीनस्स परिळाहो न विज्जति ॥ १ ॥

उय्युञ्जन्ति सतीमन्तो न निकेते रमन्ति ते।
हंसा व पल्लवं हित्वा ओकमोकं जहन्ति ते ॥ २ ॥

येसं सन्निचयो नत्थि ये परिञ्ञातभोजना।
सुञ्ञतो अनिमित्तो च विमोक्खो येसं गोचरो।
आकासे व सकुन्तानं गति तेसं दुरन्नया ॥ ३ ॥

यस्सासवा परिक्खीणा आहारे च अनिस्सितो।
सुञ्ञातो अनिमित्तो च विमोक्खो यस्स गोचरो।
आकासे व सकुन्तानं पदं तस्स दुरन्नयं ॥ ४ ॥

यस्सिन्द्रियानि समथं गतानि अस्सा यथा सारथिना सुदन्ता।
पहीनमानस्स अनासवस्स देवा पि तस्स पिहयन्ति तादिनो ॥ ५ ॥

पठवीसमो नो विरुज्झति इन्दखीलूपमो तादि सुब्बतो।
रहदो व अपेतकद्दमो संसारा न भवन्ति तादिनो ॥ ६ ॥

सन्तं तस्स मनं होति सन्ता वाचा च कम्म च।
सम्मदञ्ञा विमुत्तस्स उपसन्तस्स तादिनो ॥ ७ ॥

VII. THE VENERABLE

For one who has finished his journey, free from sorrows, fully liberated all around, from whom all knots are released, there remains no burning pain. 1

Those who being attentive, are up and doing, they do not seek any joy in their homes. Like swans, when they leave off the lotus pond, they discard home after home. 2

Those who have not amassed wealth, those who recognise the value of food, whose goal is liberation from this void without any special purpose, their movement is hard to trace like that of birds in the sky. 3

He whose sins have faded, who is not absorbed in the matter of food, and whose goal is liberation from this void without any special purpose, his position is difficult to trace like that of birds in the sky. 4

He whose senses have become tranquil, like horses kept under control by a charioteer, whose conceit has been destroyed, free from sins, even gods covet the position of a person of that nature. 5

He who, becoming patient like the Earth, does not come into conflicts, so firm all around like the Pillar of Indra, like a lake free from mud, for such a person there are no worldly miseries. 6

The mind of such a person becomes tranquil, the words of such a person and the deeds become tranquil, who is freed through right knowledge, who has calmed down. 7

अस्सद्धो अकतञ्ञू च सन्धिच्छेदो च यो नरो ।
हतावकासो वन्तासो स वे उत्तमपोरिसो ॥ ८ ॥

गामे वा यदि वारञ्ञे निन्ने वा यदि वा थले ।
यत्थारहन्तो विहरन्ति तं भूमिं रामणेय्यकं ॥ ९ ॥

रमणीयानि अरञ्ञानि यत्थ न रमती जनो ।
वीतरागा रमिस्सन्ति न ते कामगवेसिनो ॥ १० ॥ (९९)

८. सहस्सवग्गो

सहस्समपि चे वाचा अनत्थपदसंहिता ।
एकं अत्थपदं सेय्यो यं सुत्वा उपसम्मति ॥ १ ॥

सहस्समपि चे गाथा अनत्थपदसंहिता ।
एकं गाथापदं सेय्यो यं सुत्वा उपसम्मति ॥ २ ॥

यो च गाथासतं भासे अनत्थपदसंहिता ।
एकं गाथापदं सेय्यो यं सुत्वा उपसम्मति ॥ ३ ॥

यो सहस्सं सहस्सेन संगामे मानुसे जिने ।
एकं च जेय्य अत्तानं स वे संगामजुत्तमो ॥ ४ ॥

The man who has become indifferent, who knows what was not made whose knots have been cut off, for whom occasions for life are destroyed, whose desires have been purged off, he indeed is the best among men. 8

It may be in the village, it may be in the forest, it may be in a hollow, it may be in the dry land; where the venerable persons delight in living, that place is attractive. 9

Attractive are the forests where men do not find joy; those whom attachments have abandoned can find joy there; they do not seek for pleasures. 10 (99)

VIII. THOUSANDS

If there be a thousand speeches consisting of words without a meaning, a single word with meaning is better, hearing which one becomes tranquil. 1

If there be a thousand songs of praise consisting of words without a meaning, a single word of a song of praise is better, hearing which one becomes tranquil. 2

And he who may recite a hundred songs of praise consisting of words without a meaning, a single word of a song of praise is better, hearing which one becomes tranquil. 3

And he who may conquer in battle men in thousands and thousands, conquering his one self he indeed becomes the greatest of conquerors in battles. 4

अत्ता हवे जितं सेय्यो या चायं इतरा पजा ।
अत्तदन्तस्स पोसस्स निच्चं संयतचारिनो ॥ ५ ॥

नेव देवो न गन्धब्बो न मारो सह ब्रह्मुना ।
जितं अपजितं कयिरा तथारूपस्स जन्तुनो ॥ ६ ॥

मासे मासे सहस्सेन यो यजेथ सतं समं ।
एकं च भावितत्तानं मुहुत्तमपि पूजये ।
सायेव पूजना सेय्या यं चे वस्ससतं हुतं ॥ ७ ॥

यो च वस्ससतं जन्तु अग्गिं परिचरे वने ।
एकं च भावितत्तानं मुहुत्तमपि पूजये ।
सायेव पूजना सेय्या यं चे वस्ससतं हुतं ॥ ८ ॥

यं किञ्चि यिट्ठं च हुतं च लोके संवच्छरं यजेथ पुञ्ञपेक्खो ।
सब्बं पि तं न चतुभागमेति अभिवादना उज्जुगतेसु सेय्या ॥ ९ ॥

अभिवादनसीलस्स निच्चं वद्धापचायिनो ।
चत्तारो धम्मा वड्ढन्ति आयु वण्णो सुखं बलं ॥ १० ॥

यो च वस्ससतं जीवे दुस्सीलो असमाहितो ।
एकाहं जीवितं सेय्यो सीलवन्तस्स झायिनो ॥ ११ ॥

Lo, the self conquered verily, is better than these that are the other people, for a person who has controlled his self, who moves about ever with discipline. 5

Not at all a god, not a demi-god, not the Tempter, along with the Creator, can make the victory other than a victory, for a living being of such a nature. 6

He who may perform a Sacrifice month after month for a hundred years, if he honours even for a short time, a single person who has trained his self, that honour by itself is greater than the offerings done in a hundred years. 7

And that living being who may tend the Sacred Fire in the forest for a hundred years, if he honours even for a short time a single person who has trained his self, that honour by itself is greater than the offerings done in a hundred years. 8

Whatever Sacrifice and Offerings one may make in this world for a year in quest for merits, even the whole of that will not be a fourth part—homage paid to a straightforward person is greater. 9

For one who is habituated to paying homage, who shows honour to the elders, the four good qualities develop: life, appearance, happiness, power. 10

And he who may live for a hundred years with bad conduct, without self-control, life for a single day is greater than that, in the case of one who has good conduct, who is engaged in meditation. 11

यो च वस्ससतं जीवे दुप्पञ्ञो असमाहितो ।
एकाहं जीवितं सेय्यो पञ्ञावन्तस्स झायिनो ॥ १२ ॥

यो च वस्ससतं जीवे कुसीतो हीनवीरियो ।
एकाहं जीवितं सेय्यो विरियं आरभतो दळ्हं ॥ १३ ॥

यो च वस्ससतं जीवे अपस्सं उदयब्ययं ।
एकाहं जीवितं सेय्यो पस्सतो उदयब्ययं ॥ १४ ॥

यो च वस्ससतं जीवे अपस्सं अमतं पदं ।
एकाहं जीवितं सेय्यो पस्सतो अमतं पदं ॥ १५ ॥

यो च वस्ससतं जीवे अपस्सं धम्ममुत्तमं ।
एकाहं जीवितं सेय्यो पस्सतो धम्ममुत्तमं ॥ १६ ॥ (११५)

९. पापवग्गो

अभित्थरेथ कल्याणे पापा चित्तं निवारये ।
दन्धं हि करोन्तो पुञ्ञं पापस्मिं रमती मनो ॥ १ ॥

पापं चे पुरिसो कयिरा न तं कयिरा पुनप्पुनं ।
न तम्हि छन्दं कयिराथ दुक्खो पापस्स उच्चयो ॥ २ ॥

And he who may live for a hundred years without wisdom, without self-control, life for a single day is greater than that, in the case of one who has wisdom, who is engaged in meditation. 12

And he who may live for a hundred years in idleness, with vigour decayed, life for a single day is greater than that, in the case of one who steadily develops his vigour. 13

And he who may live for a hundred years without seeing progress and decay, life for a single day is greater than that, in the case of one who sees progress and decay. 14

And he who may live for a hundred years without seeing the path to immortality, life for a single day is greater than that, in the case of one who sees the path to immortality. 15

And he who may live for a hundred years without seeing the highest *Dharma* (Religious Truth), life for a single day is greater than that, in the case of one who sees the highest *Dharma* (Religious Truth). 16 (115)

IX. EVIL

Hurry up towards what is meritorious; withdraw your mind from what is evil. Indeed, of one who does a good thing in a slothful way, mind revels in evil. 1

If a person does an evil, let him not do it again and again; nor shall he make his preference in that. Accumulation of what is evil is suffering. 2

पुञ्ञं चे पुरिसो कयिरा कयिराथेनं पुनप्पुनं ।
तम्हि छन्दं कयिराथ सुखो पुञ्ञस्स उच्चयो ॥ ३ ॥

पापो पि पस्सति भद्रं याव पापं न पच्चति ।
यदा च पच्चति पापं अथो पापानि पस्सति ॥ ४ ॥

भद्रो पि पस्सति पापं याव भद्रं न पच्चति ।
यदा च पच्चति भद्रं अथ भद्रानि पस्सति ॥ ५ ॥

माप्पमञ्ञेथ पापस्स न मं तं आगमिस्सति ।
उदबिन्दुनिपातेन उदकुम्भो पि पूरति ।
बालो पूरति पापस्स थोकथोकं पि आचिनं ॥ ६ ॥

माप्पमञ्ञेथ पुञ्ञस्स न मं तं आगमिस्सति ।
उदबिन्दुनिपातेन उदकुम्भो पि पूरति ।
धीरो पूरति पुञ्ञस्स थोकथोकं पि आचिनं ॥ ७ ॥

वाणिजो व भयं मग्गं अप्पसत्थो महद्धनो ।
विसं जीवितुकामो व पापानि परिवज्जये ॥ ८ ॥

पाणिम्हि चे वणो नास्स हरेय्य पाणिना विसं ।
नाब्बणं विसमन्वेति नत्थि पापं अकुब्बतो ॥ ९ ॥

If a person does what is good, let him do it again and again; let him make his preference in that. Accumulation of what is good is happiness. 3

Even an evil person finds a thing meritorious so long as the evil thing does not bear fruit. And when the evil thing bears fruit, then he finds things evil. 4

Even a meritorious person finds a thing evil so long as the meritorious thing does not bear fruit. And when the meritorious thing bears fruit, then he finds the things meritorious. 5

Do not make any mistake about what is evil: "It will not come to me." Even a water jar gets filled by drops of water falling in. An immature person forms a heap of evil things even when he collects them little by little. 6

Do not make any mistake about what is good: "It will not come to me." Even a water jar gets filled by drops of water falling in. An intelligent person forms a heap of good things even when he collects them little by little. 7

Like a merchant with a scanty escort, with immense wealth, avoiding a path of perils, like one desirous of life avoiding poison, one shall avoid evil things. 8

If there is no wound on the hand, one may carry poison with his hand. Poison does not chase where there is no wound. There is nothing evil for one who does not do anything. 9

यो अप्पदुट्ठस्स नरस्स दुस्सति सुद्धस्स पोसस्स अनङ्गणस्स ।
तमेव बालं पच्चेति पापं सुखुमो रजो पटिवातं व खित्तो ॥ १० ॥

गब्भमेके उप्पज्जन्ति निरयं पापकम्मिनो ।
सग्गं सुगतिनो यन्ति परिनिब्बन्तनासवा ॥ ११ ॥

न अन्तलिक्खे न समुद्दमज्झे न पब्बतानं विवरं पविस्स ।
न विज्जती सो जगतिप्पदेसो यत्थट्ठितो मुञ्चेय्य पापकम्मा ॥ १२ ॥

न अन्तलिक्खे न समुद्दमज्झे न पब्बतानं विवरं पविस्स ।
न विज्जती सो जगतिप्पदेसो यत्थट्ठितं नप्पसहेत मच्चु ॥ १३ ॥
(१२८)

१०. दण्डवग्गो

सब्बे तसन्ति दण्डस्स सब्बे भायन्ति मच्चुनो ।
अत्तानं उपमं कत्वा न हनेय्य न घातये ॥ १ ॥

सब्बे तसन्ति दण्डस्स सब्बेसं जीवितं पियं ।
अत्तानं उपमं कत्वा न हनेय्य न घातये ॥ २ ॥

सुखकामानि भूतानि यो दण्डेन विहिंसति ।
अत्तनो सुखमेसानो पेच्च सो न लभते सुखं ॥ ३ ॥

Him who talks ill of a man who is free from ills, of a pure person free from sins, it is only on such an immature person that a sin recoils like fine dust thrown against the wind. 10

Some people come into the womb; evil doers go to hell. People with good life go to heaven. Those who have no sins attain final liberation. 11

Not in the sky, not in the middle of the ocean, not by entering the cave of a mountain can a person secure such a spot in the world, standing in which place he will be freed from the evil deed. 12

Not in the sky, not in the middle of the ocean, not by entering the cave of a mountain, can a person secure such a spot in the world, standing in which place Death will not afflict him. 13 (128)

X. THE ROD

All are afraid of the rod; all fear from Death. Taking oneself as the example, one shall not strike, shall not let strike. 1

All are afraid of the rod; life is dear to all. Taking oneself as the example, one shall not strike, shall not let strike. 2

One who strikes with a rod, beings that are longing for happiness, such a one who seeks happiness, will not secure happiness after death. 3

सुखकामानि भूतानि यो दण्डेन न हिंसति ।
अत्तनो सुखमेसानो पेच्च सो लभते सुखं ॥ ४ ॥

मा वोच फरुसं कञ्चि वुत्ता पटिवदेय्यु तं ।
दुक्खा हि सारम्भकथा पटिदण्डा फुसेय्यु तं ॥ ५ ॥

सचे नेरेसि अत्तानं कंसो उपहतो यथा ।
एस पत्तो सि निब्बाणं सारम्भो ते न विज्जति ॥ ६ ॥

यथा दण्डेन गोपालो गावो पाचेति गोचरं ।
एवं जरा च मच्चू च आयुं पाचेन्ति पाणिनं ॥ ७ ॥

अथ पापानि कम्मानि करं बालो न बुज्झति ।
सेहि कम्मेहि दुम्मेधो अग्गिदड्ढो व तप्पति ॥ ८ ॥

यो दण्डेन अदण्डेसु अप्पदुट्ठेसु दुस्सति ।
दसन्नमञ्ञतरं ठानं खिप्पमेव निगच्छति ॥ ९ ॥

वेदनं फरुसं जानिं सरीरस्स च भेदनं ।
गरुकं वापि आबाधं चित्तक्खेपं च पापुणे ॥ १० ॥

राजतो वा उपस्सग्गं अब्भक्खानं च दारुणं ।
परिक्खयं च ञातीनं भोगानं च पभङ्गुरं ॥ ११ ॥

अथवास्स अगारानि अग्गि डहति पावको ।
कायस्स भेदा दुप्पञ्ञो निरयं सोपपज्जति ॥ १२ ॥

One who does not strike with a rod, beings that are longing for happiness, such a one who seeks happiness, will secure happiness after death. 4

Speak not any harsh word; if spoken to, he may speak it back. Furious words are ill; a hit back may reach him. 5

If you desist from making a noise, like a broken metal bowl, then you have attained *Nirvana* (Beatitude); there is no quarrel remaining for you. 6

Just as a cow-herd drives the cow to their destination with a rod, in the same way old-age and death drive the living beings. 7

Then, an immature person does not know, when he is doing evil deeds. He, without intelligence, is tormented by his deeds as one burnt by fire. 8

He who with a rod does harm to one who has no rod and who has done no evil, immediately reaches one or the other of the ten positions: 9

Hard pain, defeat, and injury to the body, or also serious attack of illness, and perplexity of mind, he may get. 10

Or there may be retribution from the king, and terrible calumny, and ruin to the kinsfolk, and breaks in the means of life. 11

Or it may be that burning fire consumes his home. Devoid of understanding, he will go to hell, when the body is shattered. 12

न नग्गचरिया न जटा न पङ्का नानासका थण्डिलसायिका वा ।
रजो व जल्लुकुटिकप्पधानं सोधेन्ति मच्चं अवितिण्णकङ्खं ॥ १३ ॥

अलङ्कतो चे पि समं चरेय्य सन्तो दन्तो नियतो ब्रह्मचारी ।
सब्बेसु भूतेसु निधाय दण्डं सो ब्राह्मणो सो समणो स भिक्खु ॥ १४ ॥

हिरीनिसेधो पुरिसो कोचि लोकस्मि विज्जति ।
सो निन्दं अप्पबोधति अस्सो भद्रो कसामिव ॥ १५ ॥

अस्सो यथा भद्रो कसानिविट्ठो आतापिनो संवेगिनो भवाथ ।
सद्धाय सीलेन च विरियेन च समाधिना धम्मविनिच्छयेन च ।
सम्पन्नविज्जाचरणा पटिस्सता पहस्सथ दुक्खमिदं अनप्पकं ॥ १६ ॥

उदकं हि नयन्ति नेत्तिका उसुकारा नमयन्ति तेजनं ।
दारुं नमयन्ति तच्छका अत्तानं दमयन्ति सुब्बता ॥ १७ ॥ (१४५)

११. जरावग्गो

को नु हासो किमानन्दो निच्चं पज्जलिते सति ।
अन्धकारेन ओनद्धा पदीपं न गवेस्सथ ॥ १ ॥

Not going about in nudity, not the matted hair, not dirts, not fasting, nor lying on the bare ground, nor smearing of dust, nor the chief postures: these do not clean a man whom desires get into. 13

Even if one decorates himself, he, living with poise, tranquil, disciplined, controlled, with *Brahmacharya* (dedication to study), casting away the rod in respect of all beings, he is the Brahmin (one who belongs to the revered class), he is the *Samana* (one belonging to the Holy Order) he is the Monk. 14

If there be some person in the world who is restrained by modesty, he is the one who disregards censure, like a horse of good breed does the whip. 15

Like a horse of good breed, which when touched by the whip becomes strenuous and specially fast, through devotion, through conduct, through vigour, through concentration, through steadfast belief in *Dharma* (Religious Life), through the wealth of learning and acting up to that, through intent, you should avoid this suffering which is not small. 16

One who irrigates the fields, verily, leads the water where he wants; an arrow-maker bends the arrow; a carpenter bends the timber; a man of pious life controls his self. 17 (145)

XI. OLD-AGE

What laughter can there be, what joy can there be when everything is always ablaze? Being enwrapped in darkness, you are not seeking a lamp! 1

पस्स चित्तकतं बिम्बं अरुकायं समुस्सितं ।
आतुरं बहुसङ्कप्पं यस्स नत्थि धुवं ठिति ॥ २ ॥

परिजिण्णमिदं रूपं रोगनिड्ढं पभङ्गुरं ।
भिज्जति पूतिसन्देहो मरणन्तं हि जीवितं ॥ ३ ॥

यानिमानि अपत्थानि अलापूनेव सारदे ।
कापोतकानि अट्ठीनि तानि दिस्वान का रति ॥ ४ ॥

अट्ठीनं नगरं कतं मंसलोहितलेपनं ।
यत्थ जरा च मच्चू च मानो मक्खो च ओहितो ॥ ५ ॥

जीरन्ति वे राजरथा सुचित्ता अथो सरीरं पि जरं उपेति ।
सतं च धम्मो न जरं उपेति सन्तो हवे सब्भि पवेदयन्ति ॥ ६ ॥

अप्पस्सुतायं पुरिसो बलिवद्दो व जीरति ।
मंसानि तस्स वड्ढन्ति पञ्ञा तस्स न वड्ढति ॥ ७ ॥

अनेकजातिसंसारं सन्धाविस्सं अनिब्बिसं ।
गहकारकं गवेसन्तो दुक्खा जाति पुनप्पुनं ॥ ८ ॥

गहकारक दिट्ठो सि पुन गेहं न काहसि ।
सब्बा ते फासुका भग्गा गहकूटं विसङ्खितं ।
विसङ्खारगतं चित्तं तण्हानं खयमज्झगा ॥ ९ ॥

Behold this decorated idol, with its body full of wounds, held up together, diseased, full of many thoughts, which has no steady position. 2

This form utterly decayed, a nest in which diseases are caught, easily liable to break off, a heap of petrified things, this breaks off. Indeed life is only what has death as its terminus. 3

These which are only gourds thrown away in autumn, the bones with a grey colour, seeing them what joy can there be? 4

This is a castle made of bones, with flesh and blood for plastering, where old-age and death and conceit and hypocrisy are stored. 5

Verily, the well painted royal chariots decay; then this body too comes to old-age. But the good *Dharma* (Religious Teaching) does not come to old-age. Indeed, good people are taught by the good people. 6

This person, with scant learning, grows grey like a bull. His flesh grows; his intelligence does not grow. 7

I have run through the circumlocution of many births, searching for the builder of the house; birth again and again, is suffering. 8

O builder of the house! You have been found out. Do not make a house any longer. All your beams are broken, the top-dome is shattered. The mind, come to freedom from residues, has attained the destruction of all thirsts (cravings). 9

अचरित्वा ब्रह्मचरियं अलद्धा योब्बने धनं ।
जिण्णकोञ्चा व झायन्ति खीणमच्छे व पल्लले ॥ १० ॥

अचरित्वा ब्रह्मचरियं अलद्धा योब्बने धनं ।
सेन्ति चापातिखीणा व पुराणानि अनुत्थुनं ॥ ११ ॥ (१५६)

१२. अत्तवग्गो

अत्तानं चे पियं जञ्ञा रक्खेय्य नं सुरक्खितं ।
तिण्णमञ्ञतरं यामं पटिजग्गेय्य पण्डितो ॥ १ ॥

अत्तानमेव पठमं पतिरूपे निवेसये ।
अथञ्ञमनुसासेय्य न किलिस्सेय्य पण्डितो ॥ २ ॥

अत्तानं चे तथा कयिरा यथञ्ञमनुसासति ।
सुदन्तो वत दमेथ अत्ता हि किर दुद्दमो ॥ ३ ॥

अत्ता हि अत्तनो नाथो को हि नाथो परो सिया ।
अत्तना हि सुदन्तेन नाथं लभति दुल्लभं ॥ ४ ॥

अत्तना व कतं पापं अत्तजं अत्तसम्भवं ।
अभिमन्थति दुम्मेधं वजिरं वस्ममयं मणिं ॥ ५ ॥

Without having gone through *Brahmacharya* (the state of studentship), without having earned any wealth in youth, one spends his time in meditation like a aged crane in a lake without fish. 10

Without having gone through *Brahmacharya* (the stage of studentship), without having earned wealth in youth, they lie down like a completely wasted bow, wailing over what are past. 11 (156)

XII. THE SELF

If you know the self as dear, protect this, well-guarded. In one or the other of the three *Yamas* (a third part of the day time or night time) a learned person should keep awake. 1

One should settle even his own self in what is proper, first; then he shall instruct others. A learned person does not suffer thus. 2

If one wants to make his own self what he instructs others to be, one should discipline himself with great restraint. Indeed one's self is difficult to discipline. 3

Indeed, one's self is one's own master; which other person will remain one's master? With one's own self well disciplined, one gets a master very difficult to obtain. 4

Evil done by oneself, born of oneself, produced by oneself, pierces through a person without intelligence, like an adamant a stony gem. 5

यस्स अच्चन्तदुस्सील्यं मालुवा सालमिवोत्थतं ।
करोति सो तथत्तानं यथा नं इच्छती दिसो ॥ ६ ॥

सुकरानि असाधूनि अत्तनो अहितानि च ।
यं वे हितं च साधुं च तं वे परमदुक्करं ॥ ७ ॥

यो सासनं अरहतं अरियानं धम्मजीविनं ।
पटिक्कोसति दुम्मेधो दिट्ठिं निस्साय पापिकं ।
फलानि कट्ठकस्सेव अत्तधञ्ञाय फल्लति ॥ ८ ॥

अत्तना व कतं पापं अत्तना सङ्किलिस्सति ।
अत्तना अकतं पापं अत्तना व विसुज्झति ।
सुद्धी असुद्धी पच्चत्तं नाञ्ञो अञ्ञं विसोधये ॥ ९ ॥

अत्तदत्थं परत्थेन बहुनापि न हापये ।
अत्तदत्थमभिञ्ञाय सदत्थपसुतो सिया ॥ १० ॥

१३. लोकवग्गो

हीनं धम्मं न सेवेय्य पमादेन न संवसे ।
मिच्छादिट्ठिं न सेवेय्य न सिया लोकवद्धनो ॥ १ ॥

He in whom wicked conduct has no limit, like a creeper a pine tree standing erect, makes himself such which his enemies wish him to be. 6

Improper things are easy to be done, also what are not good for oneself. That which is truly good and which is verily proper, that indeed is extremely difficult to do. 7

The unintelligent person who reviles at the instructions of those who are venerable, who are noble, who lead a religious life, casting his eyes on what is evil, brings about a fruit for his own destruction, like the fruits of the bamboo-reed. 8

Verily, through an evil done by oneself, one brings sufferings to oneself. From an evil not done by oneself, one verily keeps aloof by oneself. Purity and impurity are regulated to one's own self. Another person does not purify another one. 9

Let no one ruin one's own purposes even for the sake of many purposes of others. Knowing well one's own purpose, one shall remain bringing about that purpose. 10 (166)

XIII. THE WORLD

One shall not observe the lowly *Dharma* (Religious Practices). One shall not live with defaults. One shall not follow wrong doctrines. One shall not remain increasing his worldly affairs. 1

उत्तिट्ठे नप्पमज्जेय्य धम्मं सुचरितं चरे।
धम्मचारी सुखं सेति अस्मिं लोके परम्हि च ॥ २ ॥

धम्मं चरे सुचरितं न नं दुच्चरितं चरे।
धम्मचारी सुखं सेति अस्मिं लोके परम्हि च ॥ ३ ॥

यथा पुब्बुलकं पस्से यथा पस्से मरीचिकं।
एवं लोकं अवेक्खन्तं मच्चुराजा न पस्सति ॥ ४ ॥

एथ पस्सथिमं लोकं चित्तं राजरथूपमं।
यत्थ बाला विसीदन्ति नत्थि सङ्गो विजानतं ॥ ५ ॥

यो च पुब्बे पमज्जित्वा पच्छा सो नप्पमज्जति।
सो इमं लोकं पभासेति अब्भा मुत्तो व चन्दिमा ॥ ६ ॥

यस्स पापं कतं कम्मं कुसलेन पिथीयति।
सो इमं लोकं पभासेति अब्भा मुत्तो व चन्दिमा ॥ ७ ॥

अन्धभूतो अयं लोको तनुकेत्थ विपस्सति।
सकुन्तो जालमुत्तो व अप्पो सग्गाय गच्छति ॥ ८ ॥

One shall be up and doing; one shall not make a default. One shall observe *Dharma* (Religious Practices) done in a meritorious way. One who observes *Dharma* (Religious Practices) remains happy, in this world and also in the next. 2

One shall observe *Dharma* (Religious Practices) done in a meritorious way. One shall not observe this done in a bad way. One who observes *Dharma* (Religious Practices) remains happy, in this world and in the next. 3

Just as one looks at a bubble, just as one looks at a mirage, one who looks at the world in that way, him the Lord of Death, will not find out. 4

Come, look at this world, beautifully painted, resembling a royal chariot, where the immature people come to grief; for those who know, there is no entanglement. 5

He who, having made defaults in former times, later makes no default, he illuminates this world, like the moon released from the cloud. 6

He whose evil deeds have been covered up in good things, illuminates this world, like the moon released from the cloud. 7

This world has become blinded; here few see clearly. Like a bird that has escaped from the net, few go to the heaven. 8

हंसादिच्चपथे यन्ति आकासे यन्ति इद्धिया ।
नीयन्ति धीरा लोकम्हा जेत्वा मारं सवाहनं ॥ ९ ॥

एकं धम्मं अतीतस्स मुसावादिस्स जन्तुनो ।
वितिण्णपरलोकस्स नत्थि पापं अकारियं ॥ १० ॥

न वे कदरिया देवलोकं वजन्ति बाला हवे नप्पसंसन्ति दानं ।
धीरो च दानं अनुमोदमानो तेनेव सो होति सुखी परत्थ ॥ ११ ॥

पथव्या एकरज्जेन सग्गस्स गमनेन वा ।
सब्बलोकाधिपच्चेन सोतापत्तिफलं वरं ॥ १२ ॥ (१७८)

१४. बुद्धवग्गो

यस्स जितं नावजीयति जितमस्स नो याति कोचि लोके ।
तं बुद्धमनन्तगोचरं अपदं केन पदेन नेस्सथ ॥ १ ॥

यस्स जालिनी विसत्तिका तण्हा नत्थि कुहिञ्चि नेतवे ।
तं बुद्धमनन्तगोचरं अपदं केन पदेन नेस्सथ ॥ २ ॥

Swans go in the path of the Sun; people, with superhuman attainments, go in the sky. Wise men are led out of this world, after conquering the Tempter along with his escorts. 9

For a being who has transgressed even a single *Dharma* (Religious Teaching), who speaks falsehood, who has missed the path to the other world, there is no evil that cannot be done. 10

Verily, niggardly people do not go to the world of gods; and lo, immature people do not praise gifts. And the wise, felicitating gifts, become happy in the other world even thereby. 11

Than the sole overlordship of the Earth, or going to the heaven, or supreme dominion over the world, the fruits of moving along the "Current" is superior. 12(178)

XIV. BUDDHA

He whose victory never becomes what is not a victory, whose victory no one in this world can approach, through which Path can you lead one to that Buddha whose goal is limitless, who has no finite position? 1

For whom there is no thirst to lead astray, a thirst with a net in the hand, a thirst which entangles, through which Path can you lead one to that Buddha whose goal is limitless, who has no finite position? 2

ये झानपसुता धीरा नेक्कम्मूपसमे रता ।
देवापि तेसं पिहयन्ति सम्बुद्धानं सतीमतं ॥ ३ ॥

किच्छो मनुस्सपटिलाभो किच्छं मच्चान जीवितं ।
किच्छं सद्धम्मसवणं किच्छो बुद्धानं उप्पादो ॥ ४ ॥

सब्बपापस्स अकरणं कुसलस्स उपसम्पदा ।
सचित्तपरियोदपनं एतं बुद्धान सासनं ॥ ५ ॥

खन्ती परमं तपो तितिक्खा निब्बाणं परमं वदन्ति बुद्धा ।
न हि पब्बजितो परूपघाती न समणो होति परं विहेठयन्तो ॥ ६ ॥

अनूपवादो अनूपघातो पातिमोक्खे च संवरो ।
मत्तञ्ञुता च भत्तस्मिं पन्तं च सयनासनं ।
अधिचित्ते च आयोगो एतं बुद्धान सासनं ॥ ७ ॥

न कहापणवस्सेन तित्ति कामेसु विज्जति ।
अप्पस्सादा दुखा कामा इति विञ्ञाय पण्डितो ॥ ८ ॥

They who are dedicated to meditation, rejoicing in renouncing activity and in complete tranquillity, even gods covet the position of such *Buddhas* (Enlightened Ones) full of learning. 3

It is very hard to secure birth as a man; hard is the life of men, hard is it to be able to listen to the Good *Dharma* (Religious Teaching); hard is the appearance of *Buddhas* (The enlightened Ones). 4

Abstention from doing every kind of evil, accomplishment of what is good, to be with a mind that is being purged: this is the instruction of the *Buddhas* (the Enlightened Ones). 5

Forbearance as the supreme penance, readiness to renounce as the supreme beatitude, the *Buddhas* (Enlightened One.) speak of. Indeed, one who has undertaken to roam about freely in the world, cannot do any harm to another; one who injures another cannot become a *Samana* (One belonging to the Holy Order). 6

Abstention from abusive words, abstention from injury, strict adherence to the Law, and moderation of food in eating, sitting and sleeping in solitude, striving in higher thoughts: this is the instruction of the *Buddhas* (The Enlightened Ones). 7

Not through a shower of coins does contentment in pleasures arise. Pleasures are little sweet, are suffering; knowing this a learned person, 8

अपि दिब्बेसु कामेसु रतिं सो नाधिगच्छति ।
तण्हक्खयरतो होति सम्मासंबुद्धसावको ॥ ९ ॥

बहुं वे सरणं यन्ति पब्बतानि वनानि च ।
आरामरुक्खचेत्यानि मनुस्सा भयतज्जिता ॥ १० ॥

नेतं खो सरणं खेमं नेतं सरणमुत्तमं ।
नेतं सरणमागम्म सब्बदुक्खा पमुच्चति ॥ ११ ॥

यो च बुद्धं च धम्मं च सङ्घं च सरणं गतो ।
चत्तारि अरियसच्चानि सम्मप्पञ्ञाय पस्सति ॥ १२ ॥

दुक्खं दुक्खसमुप्पादं दुक्खस्स च अतिक्कमं ।
अरियं चट्ठङ्गिकं मग्गं दुक्खूपसमगामिनं ॥ १३ ॥

एतं खो सरणं खेमं एतं सरणमुत्तमं ।
एतं सरणमागम्म सब्बदुक्खा पमुच्चति ॥ १४ ॥

दुल्लभो पुरिसाजञ्ञो न सो सब्बत्थ जायति ।
यत्थ सो जायती धीरो तं कुलं सुखमेधति ॥ १५ ॥

सुखो बुद्धानं उप्पादो सुखा सद्धम्मदेसना ।
सुखा सङ्घस्स सामग्गी समग्गानं तपो सुखो ॥ १६ ॥

Even in divine pleasures takes no delight; rejoicing in the destruction of thirst, he becomes the faithful follower of the Truly Enlightened Buddha. 9

Men frightened by dangers, resort to various refuges, to mountains and to forests, to the gardens and trees and *Chaityas* (Sacred spots). 10

Verily, this refuge is no security, this refuge is not the best; coming to this refuge, one is not liberated from all sufferings. 11

And he who takes refuge in Buddha, in *Dharma* (Religion) and in the *Sangha* (Holy Order), finds the four-fold noble truths, through right wisdom. 12

Suffering, origin of suffering and getting over suffering, and the noble Path of eight elements that brings one to the cessation of sufferings: 13

Verily this refuge is security, this refuge is the best; coming into this refuge, one is liberated from all suffering. 14

Very difficult is it to get the Perfect Man; He is not born everywhere. Where that wise one is born, that family develops happiness. 15

Happy is the birth of the *Buddhas* (the Enlightened Ones); happy are the teachings of the true *Dharmas* (Religious Truths); happy is the constitution of the *Sangha* (Holy Order); happy is the austerity of all. 16

पूजारहे पूजयतो बुद्धे यदि व सावके ।
पपञ्चसमतिक्कन्ते तिण्णसोकपरिद्दवे ॥ १७ ॥

ते तादिसे पूजयतो निब्बुते अकुतोभये ।
न सक्का पुञ्ञं सङ्खातुं इमेत्तमपि केनचि ॥ १८ ॥ (१९६)

पठमकभाणवारं

१५. सुखवग्गो

सुसुखं वत जीवाम वेरिनेसु अवेरिनो ।
वेरिनेसु मनुस्सेसु विहराम अवेरिनो ॥ १ ॥

सुसुखं वत जीवाम आतुरेसु अनातुरा ।
आतुरेसु मनुस्सेसु विहराम अनातुरा ॥ २ ॥

सुसुखं वत जीवाम उस्सुकेसु अनुस्सुका ।
उस्सुकेसु मनुस्सेसु विहराम अनुस्सुका ॥ ३ ॥

सुसुखं वत जीवाम येसं नो नत्थि किञ्चनं ।
पीतिभक्खा भविस्साम देवा आभस्सरा यथा ॥ ४ ॥

जयं वेरं पसवति दुक्खं सेति पराजितो ।
उपसन्तो सुखं सेति हित्वा जयपराजयं ॥ ५ ॥

For him who pays homage to those who deserve such homage, whether it be Buddha or His faithful follower, who has got across the worldly life, who has crossed over suffering and grief. 17

For one who pays homage to persons of that sort who are freed, with no fear from any quarter, it is not possible for the virtues to be measured by any one as —thus much. 18 (196)

End of the First Collection

XV. HAPPINESS

Look, let us live very happy among haters without being haters; let us take delight among men who are haters, without being haters. 1

Look, let us live very happy among people who are ill, without being ill; let us take delight among men who are ill, without being ill. 2

Let us live very happy among eager people without being eager; let us take delight among men who are eager, without being eager. 3

Let us live very happy, we who own nothing. Let us become enjoyers of contentment, like the luminous gods. 4

Victory produces enmity; one vanquished remains unhappy. One who is tranquil remains happy, avoiding victory and defeat. 5

नत्थि रागसमो अग्गि नत्थि दोससमो कलि ।
नत्थि खन्धादिसा दुक्खा नत्थि सन्तिपरं सुखं ॥ ६ ॥

जिघच्छा परमा रोगा सङ्खारा परमा दुखा ।
एतं ञत्वा यथाभूतं निब्बाणं परमं सुखं ॥ ७ ॥

आरोग्यपरमा लाभा सन्तुट्ठिपरमं धनं ।
विस्सासपरमा ञाती निब्बाणं परमं सुखं ॥ ८ ॥

पविवेकरसं पीत्वा रसं उपसमस्स च ।
निद्दरो होति निप्पापो धम्मपीतिरसं पिवम् ॥ ९ ॥

साधु दस्सनमरियानं सन्निवासो सदा सुखो ।
अदस्सनेन बालानं निच्चमेव सुखी सिया ॥ १० ॥

बालसंगतचारी हि दीवमद्धानं सोचति ।
दुक्खो बालेहि संवासो अमित्तेनेव सब्बदा ।
धीरो च सुखसंवासो ञातीनं व समागमो ॥ ११ ॥

तस्मा हि—
धीरं च पञ्ञं च बहुस्सुतं च धोरय्हसीलं वतवन्तमरियं ।
तं तादिसं सप्पुरिसं सुमेधं भजेथ नक्खत्तपदं व चन्दिमा ॥ १२ ॥
(२०८)

There is no fire like desire; there is no ill-luck like hatred; there are no sufferings like the *Skandhas* (the constituents of the body). There is no happiness higher than tranquillity. 6

Hunger is the greatest illness; residue of activity is the greatest suffering. For one who knows this, *Nirvana* (Beatitude) becomes the highest happiness. 7

Freedom from diseases is the highest gain; contentment is the highest wealth; trust is the best kinsman. *Nirvana* (Beatitude) is the highest happiness. 8

Having drunk the essence of extreme solitude and of complete tranquillity, one becomes free from grief, free from evil, having drunk the essence of *Dharma* (Religious Teaching) and of contentment. 9

Proper is the sight of the noble; living with them is happiness. One can remain happy always through avoiding the sight of the immature. 10

Verily, one going in the company of the immature, suffers a long way. Living in the company of the immature is always a suffering as in the company of a foe. And living in the company of a wise one is happy like union with kinsfolk. 11

Indeed therefore—

One should resort to the wise and to the intelligent, and to the man of immense learning, to one who is habituated to carrying out his duties, who has a disciplined life, to the noble: to such a virtuous person with great intelligence, as the moon the path of the stars. 12 (208)

१६. पियवग्गो

अयोगे युञ्जमत्तानं योगस्मिं च अयोजयं ।
अत्थं हित्वा पियग्गाही पिहेतत्तानुयोगिनं ॥ १ ॥

मा पियेहि समागञ्छि अप्पियेहि कुदाचनं ।
पियानदस्सनं दुक्खं अप्पियानं च दस्सनं ॥ २ ॥

तस्मा पियं न कयिराथ पियापायो हि पापको ।
गन्था तेसं न विज्जन्ति येसं नत्थि पियाप्पियं ॥ ३ ॥

पियतो जायती सोको पियतो जायती भयं ।
पियतो विप्पमुत्तस्स नत्थि सोको कुतो भयं ॥ ४ ॥

पेमतो जायती सोको पेमतो जायती भयं ।
पेमतो विप्पमुत्तस्स नत्थि सोको कुतो भयं ॥ ५ ॥

रतिया जायती सोको रतिया जायती भयं ।
रतिया विप्पमुत्तस्स नत्थि सोको कुतो भयं ॥ ६ ॥

कामतो जायती सोको कामतो जायती भयं ।
कामतो विप्पमुत्तस्स नत्थि सोको कुतो भयं ॥ ७ ॥

XVI. THE PLEASING

Yoking one's self to what shall not be yoked to, and not yoking it to what shall be yoked to, one avoids the true purpose and grasps to what is pleasing, one longs for the position of another who yokes oneself to his self. 1

Associate yourself not with what are pleasing nor with what are not pleasing at any time. Disappearance of what are pleasing is suffering, and also the appearance of what are not pleasing. 2

Therefore, you should not do a thing that is pleasing; separation from what is pleasing is verily suffering. No ties are there for them for whom there is not the pairs of what is pleasing and what is not pleasing. 3

Grief comes from what is pleasing; fear comes from what is pleasing. For one liberated from what is pleasing, there is no grief, there is no fear. 4

Grief comes from fondness; fear comes from fondness. For one liberated from fondness there is no grief, there is no fear. 5

Grief comes from attachment; fear comes from attachment. For one liberated from attachment, there is no grief, there is no fear. 6

Grief comes from desire; fear comes from desire. For one liberated from desire, there is no grief, there is no fear. 7

तण्हाय जायती सोको तण्हाय जायती भयं ।
तण्हाय विप्पमुत्तस्स नत्थि सोको कुतो भयं ॥ ८ ॥

सीलदस्सनसंपन्नं धम्मट्ठं सच्चवादिनं ।
अत्तनो कम्म कुब्बानं तं जनो कुरुते पियं ॥ ९ ॥

छन्दजातो अनक्खाते मनसा च फुटो सिया ।
कामेसु च अप्पटिबद्धचित्तो उद्धंसोतो ति वुच्चति ॥ १० ॥

चिरप्पवासिं पुरिसं दूरतो सोत्थिमागतं ।
ञातिमित्ता सुहज्जा च अभिनन्दन्ति आगतं ॥ ११ ॥

तथेव कतपुञ्ञं पि अस्मा लोका परं गतं ।
पुञ्ञानि पटिगण्हन्ति पियं ञाती व आगतं ॥ १२ ॥ (२२०)

१७. कोधवग्गो

कोधं जहे विप्पजहेय्य मानं सयोजनं सब्बमतिक्कमेय्य ।
तं नामरूपस्मिं असज्जमानं अकिञ्चनं नानुपतन्ति दुक्खा ॥ १ ॥

यो वे उप्पतितं कोधं रथं भन्तं व धारये ।
तमहं सारथिं ब्रूमि रस्मिग्गाहोतरो जनो ॥ २ ॥

Grief comes from thirst; fear comes from thirst. For one liberated from thirst, there is no grief, there is no fear. 8

One with a wealth of good conduct and vision, steadfast in *Dharma* (Religious Life), speaking truth, performing one's own duty, people are pleased with him. 9

One who has a yearning arisen for what is indiscribable, who is clear in his mind, whose mind is not bound down to the pleasures, is spoken of as "Going Up the Current". 10

The kinsfolk and the friends and those who are dear receive in joy a person who had gone away for a long time, who has returned safe from afar, when he arrives. 11

Just in the same way, good deeds receive with joy one who has done good deeds and who has gone from this world to the other, like the kinsman receiving one dear to him. 12 (220)

XVII. ANGER

Throw off anger, having completely cast away conceit, having got beyond all fetters. Him who does not attach himself with "Name and Form", who owns nothing, sufferings do not chase and befall. 1

Who, verily, holds up his anger like a rolling chariot, him I call a charioteer; the other men are the holders of the reins. 2

अक्कोधेन जिने कोधं असाधुं साधुना जिने ।
जिने कदरियं दानेन सच्चेनालिकवादिनं ॥ ३ ॥

सच्चं भणे न कुज्झेय्य दज्जाप्पस्मिं पि याचितो ।
एतेहि तीहि ठानेहि गच्छे देवान सन्तिके ॥ ४ ॥

अहिंसका ये मुनयो निच्चं कायेन संवुता ।
ते यन्ति अच्चुतं ठानं यत्थ गन्त्वा न सोचरे ॥ ५ ॥

सदा जागरमानानं अहोरत्तानुसिक्खिनं ।
निब्बाणं अधिमुत्तानं अत्थं गच्छन्ति आसवा ॥ ६ ॥

पोराणमेतमतुल नेतं अज्जतनामिव ।
निन्दन्ति तुण्हिमासीनं निन्दन्ति बहुभाणिनं ।
मितभाणिनं पि निन्दन्ति नत्थि लोके अनिन्दितो ॥ ७ ॥

न चाहु न च हेस्सति न चेतरहि विज्जति ।
एकन्तं निन्दितो पोसो एकन्तं वा पसंसितो ॥ ८ ॥

यं चे विञ्ञू पशंसन्ति अनुविच्च सुवे सुवे ।
अच्छिद्दवुत्तिं मेधाविं पञ्ञासीलसमाहितं ॥ ९ ॥

नेक्खं जम्बोनदस्येव को तं निन्दितुमरहति ।
देवा पि नं पसंसन्ति ब्रह्मुना पि पसंसितो ॥ १० ॥

Conquer anger through abstention from anger; conquer what is not worthy through what is worthy; conquer the niggardly through gift, through truth the one who speaks what is false. 3

Speak the truth, do not be angry, give when asked, even when there is little. With these three positions, go to near the gods. 4

Those hermits who do not injure, who are always controlled in their body, go to the imperishable position, going where one has no more griefs. 5

For them who always remain vigilant, who train themselves day and night, who let themselves free towards *Nirvana* (Beatitude), sins have come to their ends. 6

O Atula, this is an old precept; do not treat it as like a modern. They condemn one who sits in silence; they condemn one who talks much; they condemn also one who talks with moderation. There is none in the world who is not condemned. 7

And there was not, and there will not be, and there does not live at present, one who is absolutely condemned or absolutely praised. 8

And him whom the wise praise day after day after scrutiny, whose life is without a flaw, who is intelligent, who is disciplined with wisdom and conduct, 9

Who deserves to condemn him like a coin of gold? Him even gods praise; he is praised even by Brahma. 10

कायप्पकोपं रक्खेय्य कायेन संवुतो सिया ।
कायदुच्चरितं हित्वा कायेन सुचरितं चरे ॥ ११ ॥

वचीपकोपं रक्खेय्य वाचाय संवुतो सिया ।
वचीदुच्चरितं हित्वा वाचाय सुचरितं चर ॥ १२ ॥

मनोपकोपं रक्खेय्य मनसा संवुतो सिया ।
मनोदुच्चरितं हित्वा मनसा सुचरितं चरे ॥ १३ ॥

कायेन संवुता धीरा अथो वाचाय संवुता ।
मनसा संवुता धीरा ते वे सुपरिसंवुता ॥ १४ ॥ (२३४)

१८. मलवग्गो

पण्डुपलासो व दानिसि यमपुरिसा पि च तं उपट्ठिता ।
उय्योगमुखे च तिट्ठसि पाथेय्यं पि च ते न विज्जति ॥ १ ॥

सो करोहि दीपमत्तनो खिप्पं वायम पण्डितो भव ।
निद्धन्तमलो अनङ्गणो दिब्बं अरियभूमिं एहिसि ॥ २ ॥

उपनीतवयो च दानिसि संपयातोसि यमस्स सन्तिके ।
वासो पि च ते नत्थि अन्तरा पाथेय्यं पि च ते न विज्जति ॥ ३ ॥

Guard against physical rages; remain protected in body. Avoiding the evil activities of the body, you should live a good life with the body. 11

Guard against the rages of words; remain protected in words. Avoiding the evil activities of words, you should live a good life with the words. 12

Guard the rages of the mind; remain protected in mind. Avoiding the evil activities of the mind, you should live a good life with the mind. 13

Wise people, protected in body, then protected in words, wise people protected in mind, they verily are supremely well protected. 14 (234)

XVIII. IMPURITIES

You are now like a leaf faded and discoloured. And the heralds of Yama (Lord of Death) are also approaching you. You stand at the start of your journey; and for you there is no provision on the way, either. 1

In this stage, you make an island for yourself. Stir up soon; become a learned man. With impurities swept away, free from sins, you will reach the heavenly, the noble land. 2

And your life has been brought to a close; you have started to the presence of Yama (Lord of Death). And there is no halting place for you in the middle; and you have no provision for the way, either. 3

सो करोहि दीपमत्तनो खिप्पं वायम पण्डितो भव ।
निद्धन्तमलो अनङ्गणो न पुन जातिजरं उपेहिसि ॥ ४ ॥

अनुपुब्बेन मेधावी थोकथोकं खणे खणे ।
कम्मारो रजतस्सेव निद्धमे मळमत्तनो ॥ ५ ॥

अयसा व मलं समुट्ठितं तदुट्ठाय तमेव खादति ।
एवं अतिधोनचारिनं सककम्मानि नयन्ति दुग्गतिं ॥ ६ ॥

असज्झायमला मन्ता अनुट्ठानमला घरा ।
मलं वण्णस्स कोसज्जं पमादो रक्खतो मलं ॥ ७ ॥

मलित्थिया दुच्चरितं मच्छेरं ददतो मलं ।
मला वे पापका धम्मा अस्मिं लोके परम्हि च ॥ ८ ॥

ततो मला मलतरं अविज्जा परमं मलं ।
एतं मलं पहत्वान निम्मला होथ भिक्खवो ॥ ९ ॥

सुजीवं अहिरिकेन काकसूरेन धंसिना ।
पक्खन्दिना पगब्भेन सङ्किलिट्ठेन जीवितं ॥ १० ॥

हिरीमता च दुज्जीवं निच्चं सुचिगवेसिना ।
अलीनेनप्पगब्भेन सुद्धजीवेन पस्सता ॥ ११ ॥

In this stage make an island for yourself. Stir up soon; become a learned man. With impurities swept away, free from sins, you will not again come to birth and old-age. 4

An intelligent person shall blow off his own impurities, as an artisan does that of silver, continuously, little by little, moment after moment. 5

As the rust formed in iron, after being produced in it, eats up even that, in the same way one's own actions lead to an evil distiny one who wanders far astray. 6

Mantras (Scriptural Passages) have rust when there is no repeated-recitation; a home has rust when there is no repair; a coloured thing gets rust when it is not put to use; for one who guards, default is the rust. 7

Bad conduct is the rust in women; rivalry is the rust in gifts. Evil *Dharmas* (Religious Beliefs) are verily rusts, in this world and in the next. 8

The impurity of ignorance, a greater impurity than these, is the greatest impurity. Removing this impurity O Monks, become free from impurities. 9

Life is easy to live for one without shame, for one who is a crow-hero, for one who is defiant, for a heretic, for one who is arrogant, for one who is corrupt. 10

And Life is difficult for one with shame, who always seeks for purity, who has no attachments, who is not arrogant, one with a pure life. 11

यो पाणमतिपातेति मुसावादं च भासति ।
लोके अदिन्नं आदियति परदारं च गच्छति ॥ १२ ॥

सुरामेरयपानं च यो नरो अनुयुञ्जति ।
इधेवमेसो लोकस्मिं मूलं खनति अत्तनो ॥ १३ ॥

एवं भो पुरिस जानाहि पापधम्मा असंयता ।
मा तं लोभो अधम्मो च चिरं दुक्खाय रन्धयुं ॥ १४ ॥

ददाति वे यथासद्धं यथापसादनं जनो ।
तत्थ यो मङ्कु भवति परेसं पानभोजने ।
न सो दिवा वा रत्तिं वा समाधिमधिगच्छति ॥ १५ ॥

यस्स चेतं समुच्छिन्नं मूलघच्चं समूहतं ।
स वे दिवा वा रत्तिं वा समाधिमधिगच्छति ॥ १६ ॥

नत्थि रागसमो अग्गि नत्थि दोससमो गहो ।
नत्थि मोहसमं जालं नत्थि तण्हासमा नदी ॥ १७ ॥

सुदस्सं वज्जं अञ्ञेसं अत्तनो पन दुद्दसं ।
परेसं हि सो वज्जानि ओपुणाति यथाभुसं ।
अत्तनो पन छादेति कलिं व कितवा सठो ॥ १८ ॥

परवज्जानुपस्सिस्स निच्चं उज्झानसञ्ञिनो ।
आसवा तस्स वड्ढन्ति आरा सो आसवक्खया ॥ १९ ॥

One who takes away life, and who speaks false things, takes things in this world that are not offered, and who goes with the wives of others, 12

And who takes to the drink of *Sura* (fermented from grains) and *Madya* (fermented from fruits) digs at the root of one's own self even in this world. 13

O man, know thus—Let not evil *Dharmas* (Religious Beliefs) that are uncontrolled, greed and impiety bring you suffering for a long time. 14

A man indeed gives according to his faith, according to his pleasure; there one who becomes impatient at the drink and food of another, cannot verily attain equipoise either by day or by night. 15

And he in whom this has been taken away along with the roots, verily attains equipoise by day or by night. 16

There is no fire like desire; there is no ill-luck like hatred; there is no snare like delusion, there is no river like thirst. 17

It is easy to perceive the avoidable things in others, then it is difficult to perceive in oneself. Indeed, one spreads out the avoidable things in others like chaff, and then he conceals them in oneself like a wicked gambler his foul throw. 18

One who scrutinises what are avoidable in others, always sensitive to reproof, sins increase in such a one; he is very far from the destructions of sins. 19

आकासे पदं नत्थि समणो नत्थि बाहिरे ।
पपञ्चाभिरता पजा निप्पपञ्चा तथागता ॥ २० ॥

आकासे पदं नत्थि समणो नत्थि बाहिरे ।
सङ्खारा सस्सता नत्थि नत्थि बुद्धानं इञ्जितं ॥ २१ ॥ (२५५)

१९. धम्मट्ठवग्गो

न तेन होति धम्मट्ठो येनत्थं सहसा नये ।
यो च अत्थं अनत्थं च उभो निच्छेय्य पण्डितो ॥ १ ॥

असाहसेन धम्मेन समेन नयती परे ।
धम्मस्स गुत्तो मेधावी धम्मट्ठो ति पवुच्चति ॥ २ ॥

न तेन पण्डितो होति यावता बहु भासति ।
खेमी अवेरी अभयो पण्डितो ति पवुच्चति ॥ ३ ॥

न तावता धम्मधरो यावता बहु भासति ।
यो च अप्पं पि सुत्वान धम्मं कायेन पस्सति ।
स वे धम्मधरो होति यो धम्मं नप्पमज्जति ॥ ४ ॥

There is no position in the sky; there is no *Samana* (One belonging to the Holy Order) outside; people are attached towards the world. The *Tathagatas* (Those who have gone so, those whom we should follow) are free from the world. 20

There is no position in the sky; there is no *Samana* (One belonging to the Holy Order) outside; there are no residues of actions that are permanent. There is no vassilation for the *Buddhas* (the Enlighened Ones). 21

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XIX. THE RELIGIOUS

One does not thereby become a *Dharmishtha* (Religious Man) that he has led himself to his goal heedlessly; and the learned man who, after discriminating between the goal and what is other than a goal, 1

Leads others there without being heedless, through *Dharma* (Path of Religion), with tranquillity, being the guardian of *Dharma* (Religion), being intelligent, he is called a *Dharmishtha* (A Religious Man). 2

One does not thereby become a learned man that he talks much. One with forbearance, without enmity, without fear, is called a learned man. 3

One does not thereby become an upholder of *Dharma* (Religion) that one talks much. And one who, though with little study, looks after *Dharma* (Religion) through his bodily activity, he verily, making no default in *Dharma* (Religious Life), is the upholder of *Dharma* (Religion). 4

न तेन थेरो सो होति येनस्स फलितं सिरो।
परिपक्को वयो यस्स मोघजिण्णो ति वुच्चति ॥ ५ ॥

यम्हि सच्चं च धम्मो च अहिंसा संयमो दमो।
स वे वन्तमलो धीरो थेरो ति पवुच्चति ॥ ६ ॥

न वाक्करणमत्तेन वण्णपोक्खरताय वा।
साधुरूपो नरो होति इस्सुकी मच्छरी सठो ॥ ७ ॥

यस्स चेतं समुच्छिन्नं मूलघच्चं समूहतं।
स वन्तदोसो मेधावी साधुरूपो ति वुच्चति ॥ ८ ॥

न मुण्डकेन समणो अब्बतो अलिकं भणं।
इच्छालोभसमापन्नो समणो किं भविस्सति ॥ ९ ॥

यो च समेति पापानि अणुं थूलानि सब्बसो।
समितत्ता हि पापानं समणो ति पवुच्चति ॥ १० ॥

न तेन भिक्खु सो होति यावता भिक्खते परे।
विस्सं धम्मं समादाय भिक्खु होति न तावता ॥ ११ ॥

He does not thereby become an Elder, that his head has grown grey; he whose age has simply become ripened, is spoken of as one aged in vain. 5

He in whom there is truth and *Dharma* (Religion) and non-violence, proper self control, discipline, verily he with his impurities purged off, wise, is well spoken of as an Elder. 6

Not merely by an exhibition of speech or by the charms of beauty, does one become a man of good appearance, if he is full of cravings, malicious, wicked. 7

And he in whom these are cut off, are removed with the roots, he with his impurities purged off, intelligent, is called a man of good appearance. 8

One does not become a *Samana* (Member of the Holy Order) by shaving off his head, if he does not observe the vows, if he speaks falsehood; how can one become a *Samana* (Member of the Holy Order) if he has a profusion of desires and avarice? 9

And he who puts an end to his sins all around, whether they are small or big, is called a *Samana* (Member of the Holy Order), on account of his having put an end to sins. 10

One does not become a Monk by this much that he has begged from others. After collecting everything he does not by that much become a Monk. 11

योध पुञ्ञं च पापं च बाहेत्वा ब्रह्मचरियवा ।
सङ्खाय लोके चरति स वे भिक्खू ति वुच्चति ॥ १२ ॥

न मोनेन मुनी होति मूळ्हरूपो अविद्दसु ।
यो च तुलं व पग्गय्ह वरमादाय पण्डितो ॥ १३ ॥

पापानि परिवज्जेति स मुनी तेन सो मुनि ।
यो मुनाति उभो लोके मुनी तेन पवुच्चति ॥ १४ ॥

न तेन अरियो होति येन पाणानि हिंसति ।
अहिंसा सब्बपाणानं अरियो ति पवुच्चति ॥ १५ ॥

न सीलब्बतमत्तेन बाहुसच्चेन वा पुन ।
अथवा समाधिलाभेन विविच्च सयनेन वा ॥ १६ ॥

फुसामि नेक्खम्मसुखं अपुथुज्जनसेवितं ।
भिक्खु विस्सासमापादि अप्पत्तो आसवक्खयं ॥ १७ ॥ (२७२)

२०. मग्गवग्गो

मग्गानट्ठङ्गिको सेट्ठो सच्चानं चतुरो पदा ।
विरागो सेट्ठो धम्मानं दिपदानं च चक्खुमा ॥ १ ॥

Then he who, having ousted the pairs of what are meritorious and bad, having passed through the stage of studentship, with knowledge, moves about in the world, he verily is called a Monk. 12

Through silence one does not become a Hermit, if he be of confused look, devoid of knowledge; and he who, being a learned man, as if holding a balance chosing the better, 13

Avoids sins, he is the Hermit. Thereby is he a hermit; because he measures (*Munati*) the two worlds, therefore he is called a Hermit ((*Muni*). 14

One does not thereby become a superior person, that he hurts the living beings. One who does not hurt any living being, is well spoken of as the superior person. 15

Not merely by external habits and vows, or again by a pretence of honesty through the clasp of the hand, or by attainment of concentration, or by sleeping in solitude, 16 (272)

Can I touch the bliss of freedom from actions, which is not attained by the many among the people. O Monk, keep up your self-confidence, when you have not come to the destruction of sins. 17

XX. THE PATH

The eight-fold one is the noblest of the Paths; the Four Steps are so among the Truths. Freedom from attachment is the noblest among *Dharmas* (Religious Teachings); those with eyes are so among beings having two feet. 1

एसो व मग्गो नत्थञ्ञो दस्सनस्स विसुद्धिया ।
एतम्हि तुम्हे पटिपज्जथ मारस्सेतं पमोहनं ॥ २ ॥

एतम्हि तुम्हे पटिपन्ना दुक्खस्सन्तं करिस्सथ ।
अक्खातो वे मया मग्गो अञ्ञाय सल्लसन्थनं ॥ ३ ॥

तुम्हे हि किच्चं आतप्पं अक्खातारो तथागता ।
पटिपन्ना पमोक्खन्ति झायिनो मारबन्धना ॥ ४ ॥

सब्बे सङ्खारा अनिच्चा ति यदा पञ्ञाय पस्सति ।
अथ निब्बिन्दती दुक्खे एस मग्गो विसुद्धिया ॥ ५ ॥

सब्बे सङ्खारा दुक्खा ति यदा पञ्ञाय पस्सति ।
अथ निब्बिन्दती दुक्खे एस मग्गो विसुद्धिया ॥ ६ ॥

सब्बे धम्मा अनत्ता ति यदा पञ्ञाय पस्सति ।
अथ निब्बिन्दती दुक्खे एस मग्गो विसुद्धिया ॥ ७ ॥

उट्ठानकालम्हि अनुट्ठहानो युवा बली आलसियं उपेतो ।
संसन्नसङ्कप्पमनो कुसीतो पञ्ञाय मग्गं अलसो न विन्दति ॥ ८ ॥

वाचानुरक्खी मनसा सुसंवुतो कायेन च अकुसलं न कयिरा ।
एते तयो कम्मपथे विसोधये आराधये मग्गं इसिप्पवेदितं ॥ ९ ॥

Verily, this is the Path; for the clarity of seeing, there is no other. You all take refuge in that; this is the way to out wit the Tempter. 2

You, having taken refuge in that, bring an end to sufferings. This Path has been verily preached by me, realising the removal of the thorns. 3

The effort must be made by you; the Tathagatas (those who have gone thus, the ideal persons) are preachers. Those who take refuge in that, who meditate are completely released from the bondages of the Tempter. 4

All residual impressions are transcient—when one sees this after realising it, then, one is liberated from suffering: this is the Path for supreme purity. 5

All residual impressions are sufferings—when one sees this after realising it, then one is liberated from suffering: this is the Path for supreme ourity. 6

All attributes of things are unreal—when one sees this after realising it, then one is liberated from suffering: this is the Path for supreme purity. 7

He who does not wake up at the time for waking up, young, strong, got into indolent habits, with the mind weak in thought, lazy, not active, he does not get into the Path after well-knowing it. 8

One should be guarded in his words, well disciplined in his mind, shall not do things inauspicious with his body: one must keep these three Paths of actions clean. One shall honour the Path taught by the Sages. 9

योगा वे जायती भूरि अयोगा भूरिसंखयो ।
एतं द्वेधापथं ञत्वा भवाय विभवाय च ।
तथत्तानं निवेसेय्य यथा भूरि पवड्ढति ॥ १० ॥

वनं छिन्दथ मा रुक्खं वनतो जायती भयं ।
छेत्वा वनं च वनथं च निब्बना होथ भिक्खवो ॥ ११ ॥

यावं हि वनथो न छिज्जति अणुमत्तो पि नरस्स नारिसु ।
पटिबद्धमनो व ताव सो वच्छो खीरपको व मातरि ॥ १२ ॥

उच्छिन्द सिनेहमत्तनो कुमुदं सारदिकं व पाणिना ।
सन्तिमग्गमेव ब्रूहय निब्बाणं सुगतेन देसितं ॥ १३ ॥

इध वस्सं वसिस्सामि इध हेमन्तगिम्हिसु ।
इति बालो विचिन्तेति अन्तरायं न बुज्झति ॥ १४ ॥

तं पुत्तपसुसम्मत्तं व्यासत्तमनसं नरं ।
सुत्तं गामं महोघो व मच्चु आदाय गच्छति ॥ २९ ॥

न सन्ति पुत्ता ताणाय न पिता न पि बन्धवा ।
अन्तकेनाधिपन्नस्स नत्थि ञातीसु ताणता ॥ १६ ॥

Verily, knowledge arises from Yogic discipline; from lack of Yogic discipline there is the ruin of knowledge. Knowing this two-fold Path for gain and loss, one shall employ oneself in such a way that there will be the growth of knowledge. 10

Cut the forest (of desires), not the tree; from that forest there arises fear. Cutting that forest and what are in that forest, become free from that forest. 11

So long as you do not cut what are in that forest, the cares of men for women even to the smallest extent, so long one remains with an obstructed mind; he is like a suckling baby, dependent on the mother. 12

Pluck out the fondness from the self, like a water-lily in Autumn with the hand. Talk only of the Path of forbearance, the beatitude shown by Sugata (Buddha who has gone to the Right Place). 13

I will live here during the rainy season, there the winter and summer; it is an immature person that thinks like that; he does not understand the dangers that may befall. 14

That man who is infatuated by sons and cows, whose mind is distracted, Death takes and runs away, like a flood the sleeping village. 15

There are no sons for rescue, there is no father, there are no kinsfolk; for him who has been taken possession of by Death, there are no saviours among the kinsfolk. 16

एतमत्थवसं ञत्वा पण्डितो सीलसंवुतो ।
निब्बाणगमनं मग्गं खिप्पमेव विसोधये ॥ १७ ॥ (२८९)

२१. पकिण्णकवग्गो

मत्तासुखपरिच्चागा पस्से चे विपुलं सुखं ।
चजे मत्तासुखं धीरो संपस्सं विपुलं सुखं ॥ १ ॥

परदुक्खूपधानेन अत्तनो सुखमिच्छति ।
वेरसंसग्गसंसट्ठो वेरा सो न पमुच्चति ॥ २ ॥

यं हि किच्चं अपविद्धं अकिच्चं पन कयिरति ।
उन्नळानं पमत्तानं तेसं वड्ढन्ति आसवा ॥ ३ ॥

येसं च सुसमारद्धा निच्चं कायगता सति ।
अकिच्चं ते न सेवन्ति किच्चे सातच्चकारिनो ।
सतानं संपजानानं अत्थं गच्छन्ति आसवा ॥ ४ ॥

मातरं पितरं हन्त्वा राजानो द्वे च खत्तिये ।
रट्ठं सानुचरं हन्त्वा अनीघो याति ब्राह्मणो ॥ ५ ॥

मातरं पितरं हन्त्वा राजानो द्वे च सोत्थिये ।
वेय्यग्घपञ्चमं हन्त्वा अनीघो याति ब्राह्मणो ॥ ६ ॥

A learned person, knowing this real value, disciplined in his conduct, shall without any delay make his Path clear that goes to *Nirvana* (Beatitude). 17 (289)

XXI. MISCELLANEOUS

If one sees an expanse of happiness when he gives up another limited happiness, a wise person shall give up the limited happiness, looking to the expanse of happiness. 1

One who looks for happiness for oneself by bringing about suffering to others, is not released from enmity, entangled in the association with enmity. 2

What indeed is to be done is thrown away, then what should not be done is done: for such people who transgress the bounds, who default, sins increase. 3

And they for whom the recollection about the body is ever well alert, do not resort to a thing that shall not be done, active at all times in what is to be done, for such good persons who know rightly, the sins come to their ends. 4

Killing the father and the mother and two *Kshatriya* kings, ruining the kingdom along with the people, a Brahmin goes without being tainted by the sin. 5

Killing the father and the mother and two noble kings along with a great person as the fifth, a Brahmin goes without being tainted by the sin. 6

सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका ।
येसं दिवा च रत्तो च निच्चं बुद्धगता सति ॥ ७ ॥

सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका ।
येसं दिवा च रत्तो च निच्चं धम्मगता सति ॥ ८ ॥

सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका ।
येसं दिवा च रत्तो च निच्चं सङ्घगता सति ॥ ९ ॥

सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका ।
येसं दिवा च रत्तो च निच्चं कायगता सति ॥ १० ॥

सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका ।
येसं दिवा च रत्तो च अहिंसाय रतो मनो ॥ ११ ॥

सुप्पबुद्धं पबुज्झन्ति सदा गोतमसावका ।
येसं दिवा च रत्तो च भावनाय रतो मनो ॥ १२ ॥

दुप्पब्बज्जं दुरभिरमं दुरावासा घरा दुखा ।
दुक्खोसमानसंवासो दुक्खानुपतितद्धगू ।
तस्मा न चद्धगू सिया न च दुक्खानुपतितो ॥ १३ ॥

सद्धो सीलेन संपन्नो यसोभोगसमप्पितो ।
यं यं पदेसं भजति तत्थ तत्थेव पूजितो ॥ १४ ॥

The faithful followers of Gautama (Buddha) ever remain vigilant, fully awaken, whose thoughts are always directed towards Buddha day and night. 7

The faithful followers of Gautama (Buddha) ever remain vigilant, fully awake, whose thoughts are always directed towards *Dharma* (Religion) day and night. 8

The faithful followers of Gautama (Buddha) ever remain vigilant, fully awake, whose thoughts are always directed towards the *Sangha* (The Holy Order), day and night. 9

The faithful followers of Gautama (Buddha) ever remain vigilant, fully awake, whose thoughts are always directed towards their body day and night. 10

The faithful followers of Gautama (Buddha) ever remain vigilant, fully awake, whose thoughts are always directed towards non-violence day and night. 11

The faithful followers of Gautama (Buddha) ever remain vigilant, fully awake, whose minds are always directed towards self-control day and night. 12

Homes are places of suffering, difficult to leave behind, difficult to enjoy, difficult to live in. It is suffering to live with unequals. Suffering chases the wanderer. Therefore be not a wanderer, and be not one chased by suffering. 13

One having faith, rich in good conduct, one on whom are bestowed fame and enjoyment, to whichever place he goes, even in all such places he is honoured. 14

दूरे सन्तो पकासेन्ति हिमवन्तो व पब्बतो ।
असन्तेत्थ न दिस्सन्ति रत्तिखित्ता यथा सरा ॥ १५ ॥

एकासनं एकसेय्यं एको चरमतन्दितो ।
एको दमयमत्तानं वनन्ते रमितो सिया ॥ १६ ॥ (३०५)

२२. निरयवग्गो

अभूतवादी निरयमुपेति यो चापि कत्वा न करोमि चाह ।
उभो पि ते पेच्च समा भवन्ति निहीनकम्मा मनुजा परत्थ ॥ १ ॥

कासावकण्ठा बहवो पापधम्मा असंयता ।
पापा पापेहि कम्मेहि निरयं ते उपपज्जरे ॥ २ ॥

सेय्यो अयोगुळो भुत्तो तत्तो अग्गिसिखूपमो ।
यं च भुञ्जेय्य दुस्सीलो रट्ठपिण्डं असंयतो ॥ ३ ॥

चत्तारि ठानानि नरो पमत्तो आपज्जती परदारूपसेवी ।
अपुञ्ञलाभं न निकामसेय्यं निन्दं ततियं निरयं चतुत्थं ॥ ४ ॥

Good people shine from afar, like the Himalaya mountain. One who is not good is not seen here, like an arrow thrown at night. 15

Sitting alone, sleeping alone, going about alone unwearied, disciplining one's self all alone, one can remain rejoicing within a forest. 16 (305)

XXII. HELL

One who speaks what is not true goes to hell, also one who, having done, says that he has not done. After death both of them become equal, men with lowly deeds, in the other world. 1

There are many who wear a yellow robe round their neck, who follow sinful *Dharmas* (Religious Practices), who are not disciplined. They go to hell, the bad people through their bad deeds. 2

It is better to swallow a red-hot iron-ball, which is like a flame of fire, than if one were to live on balls of rice earned in the country, with bad conduct, without discipline. 3

A man who defaults, who resorts to another person's wife, comes to four positions: earning of what is not good, an unhappy bed, condemnation as the third, hell as the fourth; 4

अपुञ्ञलाभो च गती च पापिका भीतस्स भीताय रती च थोकिका।
राजा च दण्डं गरुकं पणेति तस्मा नरो परदारं न सेवे ॥ ५ ॥

कुसो यथा दुग्गहितो हत्थमेवानुकन्तति ।
सामञ्ञं दुप्परामट्ठं निरयायुपकड्ढति ॥ ६ ॥

यं किंचि सिथिलं कम्मं संकिलिट्ठं च यं वतं ।
सङ्कस्सरं ब्रह्मचरियं न तं होति महप्फलं ॥ ७ ॥

कयिरा चे कयिराथेनं दळहमेनं परक्कमे ।
सिथिलो हि परिब्बाजो भिय्यो आकिरते रजं ॥ ८ ॥

अकतं दुक्कतं सेय्यो पच्छा तपति दुक्कतं ।
कतं च सुकतं सेय्यो यं कत्वा नानुतप्पति ॥ ९ ॥

नगरं यथा पच्चन्तं गुत्तं सन्तरबाहिरं ।
एवं गोपेथ अत्तानं खणो वे मा उपच्चगा ।
खणातीता हि सोचन्ति निरयम्हि समप्पिता ॥ १० ॥

अलज्जिताये लज्जन्ति लज्जिताये न लज्जरे ।
मिच्छादिट्ठिसमादाना सत्ता गच्छन्ति दुग्गतिं ॥ ११ ॥

Earning of what is not good, and an evil destiny, and since he is in fear, his scanty joy from her who is also in fear. The king also inflicts severe punishment. Therefore a man shall not resort to another's wife. 5

Like a *Kusa* grass which when mishandled simply injures the hand, entry into the Holy Order wrongly undertaken drags one to the hell. 6

An action done in a loose way, and an observance carried out in the wrong manner, stage of study carried out in a hesitant manner, for these there is no great fruit. 7

What one does, let one do it, let him proceed with it, in steadiness. An unsteady Religious Wanderer scatters dust again and again. 8

A bad deed not done is better; one repents a bad deed later. And a good deed done is better, doing which one does not repent. 9

Like a border castle guarded both within and without, one should so guard one's self. Verily, let not a moment escape. One repents a moment that is gone, when he will be deposited in hell. 10

Men are ashamed of what need not be ashamed of, are not ashamed of what are to be ashamed of; these men, having taken up illusory views, reach a bad destiny. 11

अभये च भयदस्सिनो भये चाभयदस्सिनो ।
मिच्छादिट्ठिसमादाना सत्ता गच्छन्ति दुग्गतिं ॥ १२ ॥

अवज्जे वज्जमतिनो वज्जे चावज्जदस्सिनो ।
मिच्छादिट्ठिसमादाना सत्ता गच्छन्ति दुग्गतिं ॥ १३ ॥

वज्जं च वज्जतो ञत्वा अवज्जं च अवज्जतो ।
सम्मादिट्ठिसमादाना सत्ता गच्छन्ति सुग्गतिं ॥ १४ ॥ (३१९)

२३. नागवग्गो

अहं नागो व सङ्गामे चापातो पतितं सरं ।
अतिवाक्यं तितिक्खिस्सं दुस्सीलो हि बहुज्जनो ॥ १ ॥

दन्तं नयन्ति समितिं दन्तं राजाभिरूहति ।
दन्तो सेट्ठो मनुस्सेसु योतिवाक्यं तितिक्खति ॥ २ ॥

वरमस्सतरा दन्ता आजानीया च सिन्धवा ।
कुञ्जरा च महानागा अत्तदन्तो ततो वरं ॥ ३ ॥

न हि एतेहि यानेहि गच्छेय्य अगतं दिसं ।
यथात्तना सुदन्तेन दन्तो दन्तेन गच्छति ॥ ४ ॥

Those men who see fear in what need not be afraid of, and seeing no fear in what must be afraid of, having taken up illusory views, reach a bad destiny. 12

Those men who think of what are not to be avoided as what are to be avoided and who see what are not to be avoided in what are to be avoided, having taken up illusory views, reach a bad destiny. 13

And knowing what is to be avoided as what is to be avoided, and what is not to be avoided as what is not to be avoided, having taken up right views, men reach a good destiny. 14 (319)

XXIII. ELEPHANT

I, like an elephant ignoring the arrow falling from the bow, will ignore abusive words. Verily, the majority of the people have a bad behavior. 1

A tamed elephant they lead to the battle; a tamed elephant a king mounts. A disciplined one is the best among men, who ignores an abusive word. 2

The mules are the best, if trained; horses are the best if they are of good breed; the *Mahanagas* (great elephants) are the best among elephants; a disciplined self is better than all of them. 3

Verily, one cannot go to that place where no one has gone, with these means of transport, as one disciplined can go with the disciplined self, well disciplined. 4

धनपालको नाम कुञ्जरो कटुकप्पभेदनो दुन्निवारयो ।
बद्धो कबलं न भुञ्जति सुमरति नागवनस्स कुञ्जरो ॥ ५ ॥

मिद्धी यदा होति महग्घसो च निद्दायिता संपरिवत्तसायी ।
महावराहो व निवापपुट्ठो पुनप्पुनं गब्भमुपेति मन्दो ॥ ६ ॥

इदं पुरे चित्तमचारि चारिकं येनिच्छकं यत्थकामं यथासुखं ।
तदज्जहं निग्गहेस्सामि योनिसो हत्थिप्पभिन्नं विय अङ्कुसग्गहो ॥७॥

अप्पमादरता होथ सचित्तं अनुरक्खथ ।
दुग्गा उद्धरथत्तानं पङ्के सन्नो व कुञ्जरो ॥ ८ ॥

सचे लभेथ निपकं सहायं सद्धिंचरं साधुविहारिधीरं ।
अभिभुय्य सब्बानि परिस्सयानि चरेय्य तेनत्तमनो सतीमा ॥ ९ ॥

नो चे लभेथ निपकं सहायं सद्धिंचरं साधुविहारिधीरं ।
राजा व रट्ठं विजितं पहाय एको चरे मातङ्गरञ्ञेव नागो ॥ १० ॥

एकस्स चरितं सेय्यो नत्थि बाले सहायता ।
एको चरे न च पापानि कयिरा अप्पोस्सुक्को मातङ्गरञ्ञे व
नागो ॥ ११ ॥

The elephant called *Dhanapalaka* (one that guards the treasure), when there is the eruption of the rut, is difficult to keep back; when tied down, he does not eat the ball of rice; the elephant thinks of the elephant-woods. 5

If one becomes drowsy and glutton, sleepy and rolling this side and that on the bed, like a fat boar well supported on grains, he with an inert mind, enters the womb again and again. 6

This mind in older times went about wandering as it wished, where it chose, according to its pleasure. I will now hold it back completely, like the check of a goad, a maddened elephant. 7

Become delighted in not defaulting; keep your own mind continuously guarded. Lift your self from bad ways, like an elephant sunk in slush. 8

If you can secure an intelligent companion to go with you, delighting in a good life and wise, you may, overcoming all troubles, go with him taking courage, deliberately. 9

If you do not secure an intelligent companion to go with you, delighting in a good life and wise, like a king who has left off his kingdom that has been conquered, you go alone, like an elephant moving freely in the forest. 10

It is better to go alone; there is no companionship in an immature person. One may travel alone; and do not do any evils, with little care, like an elephant moving freely in the forest. 11

अत्थम्हि जातम्हि सुखा सहाया तुट्ठी सुखा या इतरीतरेन ।
पुञ्ञं सुखं जीवितसङ्खयम्हि सब्बस्स दुक्खस्स सुखं पहानं ॥१२॥

सुखा मत्तेय्यता लोके अथो पेत्तेय्यता सुखा ।
सुखा सामञ्ञता लोके अथो ब्राह्मञ्ञता सुखा ॥ १३ ॥

सुखं याव जरा सीलं सुखा सद्धा पतिट्ठिता ।
सुखो पञ्ञाय पटिलाभो पापानं अकरणं सुखं ॥ १४ ॥ (३३३)

२४. तण्हावग्गो

मनुजस्स पमत्तचारिनो तण्हा वड्ढति मालुवा विय ।
सो प्लवति हुराहुरं फलमिच्छं व वनम्हि वानरो ॥ १ ॥

यं एसा सहती जम्मी तण्हा लोके विसत्तिका ।
सोका तस्स पवड्ढन्ति अभिवट्ठं व बीरणं ॥ २ ॥

यो चेतं सहती जम्मिं तण्हं लोके दुरच्चयं ।
सोका तम्हा पपतन्ति उदबिन्दू व पोक्खरा ॥ ३ ॥

तं वो वदामि भद्दं वो यावन्तेत्थ समागता ।
तण्हाय मूलं खणथ उसीरत्थो व बीरणं ।
मा वो नळं व सोतो व मारो भञ्जि पुनप्पुनं ॥ ४ ॥

When need arises, companions are pleasant; contentment is happiness be it this or that. At the end of one's life, good deeds are happy. The destruction of all sufferings is happy. 12

It is happy to be a mother in the world; then, to be a father is happy. It is happy to be a *Samana* (Member of the Holy Order); then it is happy to be a Brahmin. 13

Conduct is happy till getting grey; faith well established is happy. Attainment of wisdom is happy; it is happy not to do any evil. 14 (333)

XXIV. THIRST

For a man who commits defaults in his conduct, thirst grows like a creeper. He leaps from place to place, like a monkey looking for fruits in a forest. 1

For him whom this thirst overcomes in this world, contemptible, what clings on, his sufferings increase like the *birana* grass growing around. 2

And he who overcomes this thirst in the world, contemptible, difficult to pluck out, sufferings fall away from him, like the drops of water from a lotus leaf. 3

This I say to such of you as have come together here —pull out the root of thirst, like one wanting *kuskas* a *birana* grass. Let not the Tempter break you, like the current of a river the reed. 4

7

यथापि मूले अनुपद्दवे दळ्हे छिन्नो पि रुक्खो पुनरेव रूहति ।
एवं पि तण्हानुसये अनूहते निब्बत्तती दुक्खमिदं पुनप्पुनं ॥ ५॥

यस्स छत्तिंसती सोता मनापस्सवना भुसा ।
वाहा वहन्ति दुद्दिट्ठिं संकप्पा रागनिस्सिता ॥ ६ ॥

सवन्ति सब्बधी सोता लता उब्भिज्ज तिट्ठति ।
तं च दिस्वा लतं जातं मूलं पञ्ञाय छिन्दथ ॥ ७ ॥

सरितानि सिनेहितानि च सोमनस्सानि भवन्ति जन्तुनो ।
ते सातसिता सुखेसिनो ते वे जातिजरूपगा नरा ॥ ८ ॥

तसिणाय पुरक्खता पजा परिसप्पन्ति ससो व बाधितो ।
संयोजनसङ्गसत्तका दुक्खमुपेन्ति पुनप्पुनं चिराय ॥ ९ ॥

तसिणाय पुरक्खता पजा परिसप्पन्ति ससो व बाधितो ।
तस्मा तसिणं विनोदये भिक्खु आकङ्खी विरागमत्तनो ॥ १० ॥

यो निब्बनथो वनाधिमुत्तो वनमुत्तो वनमेव धावति ।
तं पुग्गलमेव पस्सथ मुत्तो बन्धनमेव धावति ॥ ११ ॥

Just as a tree even when cut, really grows again if the root is not hurt, if it is firm, in this way this suffering returns again and again when the residues of thirst are not removed. 5

He for whom the thirty-six currents flow from the mind, strong, him the waves carry away, the thoughts flowing from attachment, when he does not see properly. 6

The currents flow in all directions; creepers sprout out and stand erect; seeing that creeper that has come out, cut the root by means of knowledge. 7

Flowing out and sticky become the satisfactions of men that are born. They are given up to pleasure, seeking happiness; they are the men going in for birth and old age. 8

A man chased by thirst rushes about like a hare attacked. Held fast by being bound with fetters, he is subject to suffering eternally, again and again. 9

A man chased by thirst rushes about like a hare attacked. Therefore a Monk should drive away thirst if he desires non-attachment for his self. 10

One who has become free from what are in the forest, being released from the forest, runs again even to the forest after escaping from the forest. Look at that very man; freed, he runs into that bondage itself. 11

न तं दळ्हं बन्धनमाहु धीरा यदायसं दारुजं बब्बजं च ।
सारत्तरत्ता मणिकुण्डलेसु पुत्तेसु दारेसु च या अपेखा ॥ १२ ॥

एतं दळ्हं बन्धनमाहु धीरा ओहारिनं सिथिलं दुप्पमुञ्चं ।
एतं पि छेत्वान परिब्बजन्ति अनपेक्खिनो कामसुखं पहाय ॥ १३ ॥

ये रागरत्तानुपतन्ति सोतं सयंकतं मक्कटको व जालं ।
एतं पि छेत्वान वजन्ति धीरा अनपेक्खिनो सब्बदुक्खं पहाय
॥ १४ ॥

मुञ्च पुरे मुञ्च पच्छतो मज्झे मुञ्च भवस्स पारगू ।
सब्बत्थ विमुत्तमानसो न पुन जातिजरं उपेहिसि ॥ १५ ॥

वितक्कपमथितस्स जन्तुनो तिब्बरागस्स सुभानुपस्सिनो ।
भिय्यो तण्हा पवड्ढति एस खो दळ्हं करोति बन्धनं ॥ १६ ॥

वितक्कूपसमे च यो रतो असुभं भावयती सदा सतो ।
एस खो व्यन्तिकाहिति एस च्छेच्छति मारबन्धनं ॥ १७ ॥

Not that do the wise call the strong bondage, which is made of iron, or made of timber or made of hemp. What is intense attachment to ear-rings set with gems, what is fondness for sons and wives. 12

This the wise men call the strong bondage, dragging one down, fickle, difficult to get released. Cutting down even this, they can wander about, free from needs, leaving off joy in pleasures. 13

They who, attracted by desires, fall into the current created by themselves like a monkey into a trap, they, becoming wise, cutting down even this, move about, free from needs leaving off all sufferings. 14

If you want to get to the other shore of the worldly suffering, leave off what was before, leave off what is to come hereafter, leave off what is in the middle. With the mind released on all sides, one does not get into birth and old-age again. 15

For a man born, with his mind crushed by wrong views, with intense desires, looking for pleasures, thirst develops again and again; this, verily, makes the bondage strong. 16

And that good person, who is attached to exterminating wrong views, thinks always of what are not pleasures, he puts an end to the bonds of the Tempter, verily cuts it down completely. 17

निट्ठङ्गतो असन्तासी वीततण्हो अनङ्गणो ।
अच्छिद्दि भवसल्लानि अन्तिमोयं समुस्सयो ॥ १८ ॥

वीततण्हो अनादानो निरुत्तिपदकोविदो ।
अक्खरानं सन्निपातं जञ्ञा पुब्बापरानि च ।
स वे अन्तिमसारीरो महापञ्ञो ति वुच्चति ॥ १९ ॥

सब्बाभिभू सब्बविदूहमस्मि सब्बेसु धम्मेसु अनूपलित्तो ।
सब्बञ्जहो तण्हक्खये विमुत्तो सयं अभिञ्ञाय कमुद्दिसेय्यं ॥२०॥

सब्बदानं धम्मदानं जिनाति सब्बं रसं धम्मरसो जिनाति ।
सब्बं रतिं धम्मरती जिनाति तण्हक्खयो सब्बदुक्खं जिनाति
॥ २१ ॥

हनन्ति भोगा दुम्मेधं नो वे पारगवेसिनो ।
भोगतण्हाय दुम्मेधो हन्ति अञ्ञे व अत्तनं ॥ २२ ॥

तिणदोसानि खेत्तानि रागदोसा अयं पजा ।
तस्मा हि वीतरागेसु दिन्नं होति महप्फलं ॥ २३ ॥

He who has reached perfection, who is not afraid, who has thrown off thirst, who has no sins, he has cut down the arrows of worldly sufferings; this is his last appearance. 18

He who has thrown off thirst, without receiving anything, well-versed in the etymology of words, who knows the order of words and their sequence, he verily is called the one with his last body, with immense knowledge. 19

I have overcome all, I am the knower of all, untainted by any attributes, renouncing all, free with the destruction of thirst. Having known by myself, whom can I teach? 20

The gift of *Dharma* (Religious Teaching) is superior to all other gifts; the essence of *Dharma* (Religion) is superior to all other essences; devotion to *Dharma* (Religion) is superior to all other devotions. The destruction of thirst conquers all sufferings. 21

Pleasures kill a man of no intelligence, but not one who seeks the other shore. A man of weak intelligence kills himself through the thirst for pleasures, as he does others. 22

Fields have weed as their ruin; this mankind has attachment as his ruin. Verily, for this reason, what is given to people who have thrown off their attachment, produces immense results. 23

तिणदोसानि खेत्तानि दोसदोसा अयं पजा।
तस्मा हि वीतदोसेसु दिन्नं होति महप्फलं ॥ २४ ॥

तिणदोसानि खेत्तानि मोहदोसा अयं पजा।
तस्मा हि वीतमोहेसु दिन्नं होति महप्फलं ॥ २५ ॥

तिणदोसानि खेत्तानि इच्छादोसा अयं पजा।
तस्मा हि विगतिच्छेसु दिन्नं होति महप्फलं ॥ २६ ॥ (३५९)

२५. भिक्खुवग्गो

चक्खुना संवरो साधु साधु सोतेन संवरो।
घाणेन संवरो साधु साधु जिह्वाय संवरो ॥ १ ॥

मनसा संवरो साधु साधु सब्बत्थ संवरो।
सब्बत्थ संवुतो भिक्खु सब्बदुक्खा पमुच्चति ॥ २ ॥

हत्थसंयतो पादसंयतो वाचाय संयतो संयतुत्तमो।
अज्झत्तरतो समाहितो एको संतुसितो तमाहु भिक्खुं ॥ ३ ॥

Fields have weeds as their ruin; this mankind has hatred as the ruin. Verily, for this reason, what is given to those who have thrown off their hatred, produces immense results. 24

Fields have weeds as their ruin; this mankind has delusion as the ruin. Verily for this reason, what is given to those who have thrown off delusion, produces immense results. 25

Fields have weeds as their ruin; this humanity has desires as the ruin. Verily for this reason, what is given to those who have thrown off desires, produces immense results. 26 (359)

XXV. MONKS

Control through the eye is good; control through hearing is good; control through smelling is good; control through the tongue is good. 1

Control through the body is good; control through the words is good; control through the mind is good; control everywhere is good. A Monk controlled everywhere is liberated from all sufferings. 2

Controlled in hand, controlled in legs, controlled in words, the best among those with control, devoted to things Spiritual, having concentration, lone and contented: him they call the Monk. 3

यो मुखसंयतो भिक्खु मन्तभाणी अनुद्धतो ।
अत्थं धम्मं च दीपेति मधुरं तस्स भासितं ॥ ४ ॥

धम्मारामो धम्मरतो धम्मं अनुविचिन्तयं ।
धम्मं अनुस्सरं भिक्खु सद्धम्मा न परिहायति ॥ ५ ॥

सलाभं नातिमञ्ञेय्य नाञ्ञेसं पिहयं चरे ।
अञ्ञेसं पिहयं भिक्खु समाधिं नाधिगच्छति ॥ ६ ॥

अप्पलाभो पि चे भिक्खु सळाभं नातिमञ्ञति ।
तं वे देवा पसंसन्ति सुद्धाजीविं अतन्दितं ॥ ७ ॥

संब्बसो नामरूपस्मिं यस्स नत्थि ममायितं ।
असता च न सोचति   वे भिक्खू ति वुच्चति ॥ ८ ॥

मेत्ताविहारी यो भिक्खु पसन्नो बुद्धसासने ।
अधिगच्छे पदं सन्तं संङ्खारूपसमं सुखं ॥ ९ ॥

सिञ्च भिक्खु इमं नावं सित्ता ते लहुमेस्सति ।
छेत्वा रागं च दोसं च ततो निब्बाणमेहिसि ॥ १० ॥

That Monk who is controlled in his mouth, who recites *Mantras* (Scriptural Passages), not arrogant, illumines *Artha* and *Dharma* (wordly acquisitions and Moral Laws); his speeches are sweet. 4

Enjoying in *Dharma* (Religious Life), devoted to *Dharma* (Religion), continuously thinking about *Dharma* (Religious Doctrines), remembering *Dharma* (Religious Teachings), such a Monk of good *Dharmas* (Religious virtues) does not perish. 5

You shall not dispise what you have yourself received; you should not go about coveting what others have; a Monk who covets what others have, does not attain concentration. 6

If a Monk even with a little that he has received, does not much dispise what he has himself recieved, him verily the gods praise as living a pure life, as not indolent. 7

He for whom there is no sense of " my-ness " anywhere in name and form, he does not grieve about things that do not exist; he it is that is called a Monk. 8

That Monk who takes delight in friendliness, clear about the teachings of Buddha, will attain the region of tranquillity, to the happiness of cessation of residual impressions. 9

Empty this boat; emptied, this will move easier for you. Cutting off attachment and enmity, thereby you will reach *Nirvana* (Beatitude). 10

पञ्च छिन्दे पञ्च जहे पञ्च चुत्तरि भावये ।
पञ्च संगातिगो भिक्खु ओघतिण्णो ति वुच्चति ॥ ११ ॥

झाय भिक्खु मा च पमादो मा ते कामगुणे भमस्सु चित्तं ।
मा लोहगुळं गिली पमत्तो मा कन्दि दुक्खमिदं ति डय्हमानो ॥१२॥

नत्थि झानं अपञ्ञस्स पञ्ञा नत्थि अज्झायतो ।
यम्हि झानं च पञ्ञा च स वे निब्बाणसन्तिके ॥ १३ ॥

सुञ्ञगारं पविट्ठस्स सन्तचित्तस्स भिक्खुनो ।
अमानुसी रती होति सम्मा धम्मं विपस्सतो ॥ १४ ॥

यतो यतो सम्मसति खन्धानं उदयब्बयं ।
लभति पीतिपामोज्जं अमतं तं विजानतं ॥ १५ ॥

तत्रायमादि भवति इध पञ्ञस्स भिक्खुनो ।
इन्द्रियगुत्तो सन्तुट्ठी पातिमोक्खे च संवरो ।
मित्ते भजस्सु कल्याणे सुद्धाजीवे अतन्दिते ॥ १६ ॥

पटिसन्थारवुत्यस्स आचारकुसलो सिया ।
ततो पामोज्जबहुलो दुक्खस्सन्तं करिस्सति ॥ १७ ॥

Cut off the five, avoid the five, and develop the five in the future world. A Monk who gets beyond the five attachments, is called One who has Crossed the Flood. 11

Meditate, O Monk, and do not default. Let not your mind wander about in the objects of desires. Do not swallow a ball of metal, being a defaulter. While you are burning, do not wail, " This is suffering ". 12

There is no meditation for one who has no understanding; there is no understanding for one who does not meditate. He in whom there is both meditation and understanding, he verily is in the vicinity of *Nirvana* (Beatitude). 13

For a Monk who has entered an empty home, with a tranquil mind, there comes about a superhuman joy, when he sees the real *Dharma* (Religious Truth). 14

Wherefore and wherefore one grasps the rise and fall of the *Skandhas* (the constituents of the body) therefrom one attains contentment and joy, that belong to those who know that immortality. 15

Here, this becomes the first for a Monk who understands: guarding of the senses, contentment and strict adherence to the Law, resorting to a good friend, pure life, freedom from indolence. 16

Give cordial greetings in your ways, become well-up in your conduct; thereby, with a profusion of rejoicings, you will bring the suffering to its end. 17

वस्सिका विय पुप्फानि मद्दवानि पमुञ्चति ।
एवं रागं च दोसं च विप्पमुञ्चेथ भिक्खवो ॥ १८ ॥

सन्तकायो सन्तवाचो सन्तमनो सुसमाहितो ।
वन्तलोकामिसो भिक्खु उपसन्तो ति वुच्चति ॥ १९ ॥

अत्तना चोदयत्तानं पटिमासे अत्तमत्तना ।
स अत्तगुत्तो सतिमा सुखं भिक्खु विहाहिसि ॥ २० ॥

अत्ता हि अत्तनो नाथो अत्ता हि अत्तनो गति ।
तस्मा संयमयत्तानं अस्सं भद्रं व वाणिजो ॥ २१ ॥

पामोज्जबहुलो भिक्खु पसन्नो बुद्धसासने ।
अधिगच्छे पदं सन्तं सङ्खारूपसमं सुखं ॥ २२ ॥

यो हवे दहरो भिक्खु युञ्जति बुद्धसासने ।
सोमं लोकं पभासेति अब्भा मुत्तो व चन्दिमा ॥ २३ ॥ (३८२)

२६. ब्राह्मणवग्गो

छिन्द सोतं परक्कम्म कामे पनुद ब्राह्मण ।
सङ्खारानं खयं ञत्वा अकतञ्ञू सि ब्राह्मण ॥ १ ॥

Just as a jasmine sheds its flowers that are withered, in the same way, O Monks, drop off attachment and enmity. 18

With tranquillity in body, with tranquillity in words, with tranquillity in mind, well disciplined, with the baits of the world thrown off, such a Monk it is that is called Completely Tranquil. 19

Direct the self by youself, examine the self by yourself; he the Monk with his self guard, with attentiveness, delights in happiness. 20

Verily, the self is the master of the self; verily, the self is the goal of the self; therefore discipline yourself like a dealer does a horse of good breed. 21

A Monk with a profusion of rejoicing, clear in the teachings of Buddha, will attain the region of tranquillity, the happiness of cessation of residual impression. 22

That Monk, who being young, yokes himself to the Teachings of Buddha, will illumine this world, like the moon released from the cloud. 23 (382)

XXVI. BRAHMINS

Cut off the current, proceed, drive away the objects of pleasures, O Brahmin. Knowing the destruction of the residual impressions, you will know what was not made, O Brahmin. 1

यदा द्वयेसु धम्मेसु पारगू होति ब्राह्मणो ।
अथस्स सब्बे संयोगा अत्थं गच्छन्ति जानतो ॥ २ ॥

यस्स पारं अपारं वा पारापारं न विज्जति ।
वीतद्दरं विसंयुत्तं तमहं ब्रूमि ब्राह्मणं ॥ ३ ॥

झायिं विरजमासीनं कतकिच्चं अनासवं ।
उत्तमत्थमनुप्पत्तं तमहं ब्रूमि ब्राह्मणं ॥ ४ ॥

दिवा तपति आदिच्चो रत्तिं आभाति चन्दिमा ।
सन्नद्धो खत्तियो तपति झायी तपति ब्राह्मणो ।
अथ सब्बमहोरत्तं बुद्धो तपति तेजसा ॥ ५ ॥

बाहितपापो ति ब्राह्मणो समचरिया समणो ति वुच्चति ।
पब्बाजयमत्तनो मलं तस्मा पब्बजितो ति वुच्चति ॥ ६ ॥

न ब्राह्मणस्स पहरेय्य नास्स मुञ्चेथ ब्राह्मणो ।
धी ब्राह्मणस्स हन्तारं ततो धी यस्स मुञ्चति ॥ ७ ॥

न ब्राह्मणस्सेतदकिञ्चि सेय्यो यदा निसेधो मनसो पियेहि ।
यतो यतो हिंसमनो निवत्तति ततो ततो सम्मतिमेव दुक्खं ॥ ८ ॥

When the Brahmin has reached the other shore in the two-fold *Dharmas* (Religious Life), then all entanglements come to their ends for him who has known. 2

For whom there is no yonder or this shore, or the beyond of the yonder, freed from fear, well controlled, him I call a Brahmin. 3

Meditating, free from dust, settled down, having done what has to be done, free from sins, having realised his supreme goal, him I call a Brahmin. 4

The Sun shines by day, the Moon illumines the night; a *Kshatriya* (Warrior) with armour shines, a Brahmin shines in meditation. Then all the days and nights, Buddha illumines with his lustre. 5

A man is called a Brahmin when he has ousted (*bahita*) his evils; a man verily is called a *Samana* (Belonging to the Holy Order) when he has a conduct with equipoise (*sama*). When one exiles (*pabbajayam*) his own impurities, he is then called a *Pabbajita* (a Holy Wanderer). 6

One shall not strike at a Brahmin, a Brahmin shall not let himself loose against him. Shame on him who strikes at a Brahmin, greater shame on him (the Brahmin) who lets himself loose on him. 7

It is not a slight merit for a Brahmin when there is the restraint of the mind from the pleasures. Wherefrom and wherefrom he withdraws when he is struck, there and there his sufferings come to abatement. 8

यस्स कायेन वाचाय मनसा नत्थि दुक्कतं ।
संवुतं तीहि ठाणेहि तमहं ब्रूमि ब्राह्मणं ॥ ९ ॥

यम्हा धम्मं विजानेय्य सम्मासंबुद्धदेसितं ।
सक्कच्चं तं नमस्सेय्य अग्गिहुत्तं व ब्राह्मणो ॥ १० ॥

न जटाहि न गोत्तेन न जच्चा होति ब्राह्मणो ।
यम्हि सच्चं च धम्मो च स सुखी सो च ब्राह्मणो ॥ ११ ॥

किं ते जटाहि दुम्मेध किं ते अजिनसाटिया ।
अब्भन्तरं ते गहनं बाहिरं परिमज्जसि ॥ १२ ॥

पांसुकूलधरं जन्तुं किसं धम्मनिसन्थतं ।
एकं वनस्मिं झायन्तं तमहं ब्रूमि ब्राह्मणं ॥ १३ ॥

न चाहं ब्राह्मणं ब्रूमि योनिजं मत्तिसंभवं ।
भोवादि नाम सो होति स चे होति सकिंचनो ।
अकिंचनं अनादानं तमहं ब्रूमि ब्राह्मणं ॥ १४ ॥

सब्बसंयोजनं छेत्वा यो वे न परितस्सति ।
सङ्गातिगं विसंयुत्तं तमहं ब्रूमि ब्राह्मणं ॥ १५ ॥

Him for whom there is nothing evil done with his body or word or mind, him for whom the three positions are restrained, him I call a Brahmin. 9

Him from whom you have known the *Dharma* (Religious Truths) as taught by the Truly Enlightened, you should honour him, as a Brahmin does the Sacrificial Fire. 10

Not by the matted hair, not by the Family, not by birth a man becomes a Brahmin; he in whom there is Truth and *Dharma* (Religion), he is the happy, and he is the Brahmin. 11

O man of no intelligence, what is there with the braided hair? What is there with the robe of skin? Your inside is rough, outside you smoothen. 12

A being clad in soiled robes, emaciated, with senews shown off, lone, meditating in the forest, him I call a Brahmin. 13

I do not call a man a Brahmin who is born of this parentage, born of this mother; one can become a man with a name preceded by " Sir ", if he happens to be a man of means. I call him a Brahmin who owns nothing, who receives nothing. 14

Him who, having cut off all the fetters, verily does not have any fear, who has gone beyond attachments, well controlled, him I call a Brahmin. 15

छेत्वा नन्दिं वरत्तं च सन्दानं सहनुक्कमं ।
उक्खित्तपलिगं बुद्धं तमहं ब्रूमि ब्राह्मणं ॥ १६ ॥

अक्कोसं वधबन्धं च अदुट्ठो यो तितिक्खति ।
खन्तीबलं बलानीकं तमहं ब्रूमि ब्राह्मणं ॥ १७ ॥

अक्कोधनं वतवन्तं सीलवन्तं अनुस्सुतं ।
दन्तं अन्तिमसारीरं तमहं ब्रूमि ब्राह्मणं ॥ १८ ॥

वारि पोक्खरपत्ते व आरग्गेरिव सासपो ।
यो न लिप्पति कामेसु तमहं ब्रूमि ब्राह्मणं ॥ १९ ॥

यो दुक्खस्स पजाणाति इधेव खयमत्तनो
पन्नभारं विसंयुत्तं तमहं ब्रूमि ब्राह्मणं ॥ २० ॥

गम्भीरपञ्ञं मेधाविं मग्गामग्गस्स कोविदं ।
उत्तमत्थमनुप्पत्तं तमहं ब्रूमि ब्राह्मणं ॥ २१ ॥

असंसट्ठं गहट्ठेहि अनागारेहि चूभयं ।
अनोकसारिं अप्पिच्छं तमहं ब्रूमि ब्राह्मणं ॥ २२ ॥

Having cut off the thongs and the strap, along with the chain together with its links, he who has pulled out the bolt, who is well awake, him I call a Brahmin. 16

Him who ignores abuses and gallows and prisons, without doing any evil, taking forbearance as power, and having that power as the army, him I call a Brahmin. 17

Him who does not get into a rage, who observes vows, with a good conduct, who continuously listens to the Teachings, disciplined, having come to the last body, him I call a Brahmin. 18

Like water on the lotus-leaf, as a mustard seed on the needle-point, him who does not stick on to the pleasures, him I call a Brahmin. 19

Him who understands the end of the suffering of himself even here, whose burden has dropped out, who is well controlled, him I call a Brahmin. 20

A man of profound understanding, of intelligence, who knows well what is the right Path and what is the wrong Path, who has followed up the supreme goal, him I call a Brahmin. 21

Him who does not entangle himself both with the house-holders and the homeless, going about without a home, with little wants, him I call a Brahmin. 22

निधाय दण्डं भूतेसु तसेसु थावरेसु च ।
यो न हन्ति न घातेति तमहं ब्रूमि ब्राह्मणं ॥ २३ ॥

अविरुद्धं विरुद्धेसु अत्तदण्डेसु निब्बुतं ।
सादानेसु अनादानं तमहं ब्रूमि ब्राह्मणं ॥ २४ ॥

यस्स रागो च दोसो च मानो मक्खो च पातितो ।
सासपोरिव आरग्गा तमहं ब्रूमि ब्राह्मणं ॥ २५ ॥

अकक्कसं विञ्ञापणिं गिरं सच्चं उदीरये ।
याय नाभिसजे किंचि तमहं ब्रूमि ब्राह्मणं ॥ २६ ॥

योध दीघं व रस्सं वा अणुं थूलं सुभासुभं ।
लोके अदिन्नं नादियति तमहं ब्रूमि ब्राह्मणं ॥ २७ ॥

आसा यस्स न विज्जन्ति अस्मिं लोके परम्हि च ।
निरासयं विसंयुत्तं तमहं ब्रूमि ब्राह्मणं ॥ २८ ॥

यस्सालया न विज्जन्ति अञ्ञाय अकथंकथी ।
अमतोगधं अनुप्पत्तं तमहं ब्रूमि ब्राह्मणं ॥ २९ ॥

योध पुञ्ञं च पापं च उभोसङ्गं उपच्चगा ।
असोकं विरजं सुद्धं तमहं ब्रूमि ब्राह्मणं ॥ ३० ॥

Having laid aside the rod in respect of beings moving and not moving, he who does not strike, who does not cause others to strike, him I call a Brahmin. 23

Him who remains free from conflicts among those who are in conflict, with forbearance among those who take up the rod, receiving nothing among those who accept gifts, him I call a Brahmin. 24

Him in whom attachment and enmity and conceit and cant have dropped off like a mustard seed from a needle-point, him I call a Brahmin. 25

One who speaks words that are not harsh, that are informative, and that are true, whereby none is annoyed, him I call a Brahmin. 26

Him who takes nothing that is not given to him in this world, whether it is long or short, small or big, good or bad, him I call a Brahmin. 27

Him for whom there are no longings, either in respect of this world or the other, him who is free from dependence, well controlled, him I call a Brahmin. 28

Him for whom there are no longings, who knowing well, is free from any doubts, who has attained to the embrace of immortality, him I call a Brahmin. 29

Him who has gone beyond the entanglements of both what are meritorious and what are not meritorious, free from grief, free from dust, pure, him I call a Brahmin. 30

चन्दं व विमलं सुद्ध विप्पसन्नमनाविलं ।
नन्दीभवपरिक्खीणं तमहं ब्रूमि ब्राह्मणं ॥ ३१ ॥

योमं पळिपथं दुग्गं संसारं मोहमच्चगा ।
तिण्णो पारगतो झायी अनेजो अकथंकथी ।
अनुपादाय निब्बुतो तमहं ब्रूमि ब्राह्मणं ॥ ३२ ॥

योध कामे पहत्वान अनागारो परिब्बजे ।
कामभवपरिक्खीणं तमहं ब्रूमि ब्राह्मणं ॥ ३३ ॥

योध तण्हं पहेत्वान अनागारो परिब्बजे ।
तण्हाभवपरिक्खीणं तमहं ब्रूमि ब्राह्मणं ॥ ३४ ॥

हित्वा मानुसकं योगं दिब्बं योगं उपच्चगा ।
सब्बयोगविसंयुत्तं तमहं ब्रूमि ब्राह्मणं ॥ ३५ ॥

हित्वा रतिं च अरतिं च सीतिभूतं निरूपधिं ।
सब्बलोकाभिभुं वीरं तमहं ब्रूमि ब्राह्मणं ॥ ३६ ॥

चुतिं यो वेदि सत्तानं उपपत्तिं च सब्बसो ।
असत्तं सुगतं बुद्धं तमहं ब्रूमि ब्राह्मणं ॥ ३७ ॥

Like the Moon freed from impurity, clean, very bright, not tarnished, him from whom the origination of joys has vanished, him I call a Brahmin. 31

Him who has gone beyond this muddy path difficult to traverse, the worldly life, delusion, who has crossed it, and meditates after reaching the other shore, unmoved, free from doubts, taking nothing and contented, him I call a Brahmin. 32

Him who after throwing off pleasures, goes about without a home here, in whom the production of desires for pleasures has stopped, him I call a Brahmin. 33

Him who after throwing off thirst, goes about without a home here, in whom the production of thirst has stopped, him I call a Brahmin. 34

Him who after abandoning human entanglements, has gone beyond the entanglements of the divine world, him who is free from all entanglements, him I call a Brahmin. 35

Discarding attachments and aversions, him who has become cool, free from limitations, him, the hero who has conquered the entire world, I call a Brahmin. 36

Him who knows the destruction of things and their appearance, on all sides, free from entanglements, reaching a good destiny, awakened, him I call a Brahmin. 37

यस्स गतिं न जानन्ति देवा गन्धब्बमानुसा ।
खीणासवं अरहन्तं तमहं ब्रूमि ब्राह्मणं ॥ ३८ ॥

यस्स पुरे च पच्छा च मज्झे च नत्थि किंचनं ।
अकिंचनं अनादानं तमहं ब्रूमि ब्राह्मणं ॥ ३९ ॥

उसभं पवरं वीरं महेसिं विजिताविनं ।
अनेजं नहातकं बुद्धं तमहं ब्रूमि ब्राह्मणं ॥ ४० ॥

पुब्बेनिवासं यो वेदी सग्गापायं च पस्सति ।
अथो जातिक्खयं पत्तो अभिञ्ञा वोसितो मुनि ।
सब्बवोसितवोसानं तमहं ब्रूमि ब्राह्मणं ॥ ४१ ॥ (४२३)

धम्मपदं निट्ठितं

Him whose movements gods and *Gandharvas* (Demi-gods) and men do not understand, him with his sins destroyed, worthy of reverence, him I call a Brahmin. 38

Him for whom there is nothing before or in future or in the middle, him who owns nothing, who receives nothing, him I call a Brahmin. 39

The virile, the chosen, the hero, the Great Sage, the victorious, unmoved, the accomplished, the awakened, him I call a Brahmin. 40

Him who knows the former lives, who has seen Heaven and Fall, then who has attained to the destruction of births, knowing well, active, silent, having accomplished everything that has to be accomplished, him I call a Brahmin. 41 (423)

End of the Dhammapada

Corrections (*Text*)

Section	Verse	For	Read
VII.	Heading	अर्हन्तवग्गो	अरहन्तवग्गो
XIII.	6	पुब्बेपमज्जित्वा	पुब्बे पमज्जित्वा
	11	नप्पघसंसन्ति	न प्पसंसन्ति
XIV.	3	झाननपसुता	झानपसुता
	1	बुद्धानंमुप्पादो	बुद्धानमुप्पादो
		सम्मग्गानं	समग्गानं
XVII.	19	उज्झान सञ्ञिना	उज्झानसञ्ञिनो

Corrections (Translation)

Section	Verse	For	Read
I.	10	and, who	and he who,
	17	has does	has done
II.	3	with peace	with unsurpassed peace
IV.	8	and also fragrance	and no fragrance
V.	1	fare-farer	way-farer
XIV.	7	wores	words
	16	of all	of all in unison
XV.	7	knows this	knows this as it is
XVII.	1	does attach	does not attach
	4	not be angry	not get angry
	9	him who	him whom
	13	guard the rages	guard against the rages
XVIII.	14	known thus	know thus
		let not *Dharma*	let not evil *Dharma*
XXV.	20	guard	guarded

